A Sense of the Meeting

A History of Elk Monthly Meeting, 1805-2005

Donne Hayden

Dedicated to the memory of these West Elkton Friends ~

Carl Jordan
Sam Longmire
Marie Branson
Martha Jo Roberts
Faye Nisbet
Corky Talbert
Pat Talbert
Bob Stubbs
Wapella Carver
Bill White
Rusty Malcolm
Helen Stubbs
Sandra "Sandy" Mastandrea

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Introduction

“A Sense of the Meeting”

When Quakers meet together, either to worship or to consider group business, they seek divine guidance, believing the Holy Spirit that moved among disciples of the early Church still communicates directly with individuals. During Meeting for Worship, Quakers sit together in silence, each listening for the “still, small voice within.” The entire time of worship may remain silent, or a Friend may speak aloud what s/he understands to be from the Spirit.

In a Meeting for Worship with attention to Business, the Clerk of the Meeting functions something like a facilitator. Since even business meetings are considered meetings for worship, however, certain qualities are valued in whoever holds this position. A gifted Clerk will exhibit deep spirituality, strong intuition and perceptive insight.

After the meeting has considered or discussed an issue the Clerk may perceive and express “the sense of the Meeting.” The phrase does not imply a majority, a consensus, or complete unity; instead, it describes a corporate inclination, a leaning of the Meeting body—though not necessarily every individual—toward a certain principle or resolution. Friends who have reservations may voice them, but when a sense of the Meeting has been discerned, they will usually

stand aside and not hinder the process. At least three times in the history of Elk Monthly Meeting such disagreements could not be resolved, and those who stood aside left the Meeting entirely, a painful experience for all parties.

In non-Quaker usage, one gets a "sense" of Elk Monthly Meeting in West Elkton, Ohio in stories from its 200-year history, especially in the voices of those who lived it. If the founding of a community establishes a particular character and direction, Elk Monthly Meeting and the community that grew up around it were—to combine phrases from Abraham Lincoln and George Fox —"conceived in liberty and dedicated to the proposition" that "there is that of God in everyone."

The history of West Elkton Friends reflects experiences common to many Midwestern Quaker meetings and is often a story of ordinary people doing ordinary things. At times, however, like Quakers elsewhere, West Elkton Friends have done extraordinary things and taken extraordinary risks to be faithful to their testimonies as members of the Religious Society of Friends.

> *"A testimony is an outward expression of an inward leading of the Spirit, or an outward sign of what Friends believe to be an inward revelation of truth ... for example, the Friends' testimony about the individual's direct relationship with God, or the testimony about the sacramental nature of life, or the testimony about personal integrity and truth-telling."*
>
> --Wilmer A. Cooper, *A Living Faith*

The best way to get "a sense" of someone is to listen to him or her speak. With this in mind, I have sought the voices of Elk Monthly Meeting—then and now—in order to discern a true sense of the Meeting. As an amateur historian, I may have overdone the use of original sources; perhaps others don't find them as fascinating as I do. But I distrust interpretation alone, whether in reading literature, or the Bible, or the story of someone's life. I prefer interpretation heavily laced with information from original sources. In telling the history of West Elkton Friends, when I encountered an original voice that expressed something clearly, I resisted the impulse to summarize, preferring instead to record the

voices of those who lived the events recounted here.

This book is not finished. When I began the project almost a year ago, I had no idea how much history one small group of people can experience in two hundred years. I became engrossed in the research and discovered more and more resources. For the first time, I understood how it can take years to write a book. So I acknowledge large gaps in this history—particularly in the first fifty years of the 20th century, when two World Wars and a Great Depression occurred. In order to finish this book in time for the 200th Anniversary celebration on September 11, 2005, however, I must stop now.

—Donne Hayden

Richmond, Indiana

August 2005

Notes on 2017 Revised Edition

Chapters 8 and 9 have been rearranged for clarity and coherence, and Chapter 9 includes additional information regarding visits by Frederick Douglass and Henry Bibb at gatherings of Elk Monthly Meeting of Anti-Slavery Friends. The original Chapter 9 has become two chapters; the new Chapter 10 includes more information about Martha Wooten and her children. Fictional re-creations (Chapters 1, 10, and 18 in the original version) have been moved to the end of the book.

Where subsequent research revealed error, I have corrected the text. For instance, in the previous edition I wrote that both Daniel Wooten and James Wooten survived the Civil War. I have since discovered that James died in 1863 a few months after his mother's death.

In the archives of Preble County Historical Society, I found the original handwritten copy of Joseph Maddock's diary. Tucked inside the manuscript were two photographs: one of a man identified as Joseph Maddock and the other of a woman identified as Mary Stubbs Maddock, his wife.

The photograph of the woman is identical to one that Philip Johnson believed to be his great-grandmother, Mary Puckett Roberts. In the previous edition of this book, that photograph was included with Mary Roberts' "Account of a Journey into Canada" (page 128). In this revised edition, the photograph is correctly identified as Mary Stubbs Maddock in his diary in Appendix A.

The last chapter, "A Gathering of Good People" (now Chapter 18), I left as originally written in 2005, noting with sadness the Friends who have died since then.

Donne Hayden

May 2017

NOTE ~The electronic format of this book (i.e.Kindle version), completed in March 2022, includes in place of an Index, an alphabetical list of people, topics and events mentioned in the book and in Joseph Maddock's Diary. To find a name or topic, highlight a word in the text, click on "Search," then "Book."

CHAPTER 1 The Founding of Elk Monthly Meeting

In the fall of 1804, Nathan and Elizabeth Stubbs and their three sons were the first Quakers to settle along Elk Creek near what is now West Elkton, Ohio. They were followed in the next few months by the entire Quaker community from Wrightsborough, Georgia, including the large Maddock family and the other eleven Stubbs brothers with their families. Throughout that summer, Quakers from Georgia, North Carolina, New Jersey, and Pennsylvania arrived in western Ohio. Even while they cleared land, planted crops, built homes, planned and constructed roads, “turnpikes,” bridges, mills, and stores, West Elkton Friends met regularly to worship. The first general meeting for worship was held in late summer, under the trees outside the home of Nathan and Elizabeth Stubbs on Elk Creek. At this meeting, on August 8, 1805, Friends drew up a request asking the nearest monthly meeting—Miami Monthly Meeting in Waynesville, Ohio—for permission to be an “indulged meeting,” which met for worship only. (Indulged meetings could not transact business, such as issuing marriage certificates, transferring membership, etc. but were part of the "parent" meeting's monthly Meeting for Business.) In the ensuing weeks, Miami Monthly Meeting granted permission, and the opening session for Elk Indulged Meeting was set for Thursday, September 26, 1805.

For the rest of that winter and into the spring, the Friends met on Thursdays and Sundays for worship, usually at Eli Cook's farm about 2 ½ miles southwest of the village of West Elkton. Sitting in patient, communal silence, the Quakers “waited on the Lord,” attentive to hearing or sensing a message to be shared or a "leading" to be followed. Sometimes one might be moved by the Spirit to speak. More often, the meeting remained silent, and at the end of an hour or two, one of the Elders would stir, shake hands with the person beside him/her, thus breaking the silence and ending the worship.

In the spring 1806, West Elkton Friends purchased from John Seabold a five-acre tract of land (on the current site of the Meetinghouse and cemetery) and constructed the first Meetinghouse —“a rude log church 16 by 18 feet.”

For a while, West Elkton Friends met only for worship, but the Quaker population in the area increased so rapidly that coming together for worship soon required more organization. With larger groups gathering, Friends had to deal with crowded space and mundane matters like obtaining firewood for the Meetinghouse stove. In 1807, Elk Indulged Meeting petitioned for and was granted the status of “preparative meeting.” For the next two years, Elk Preparative Meeting met once a month to attend to routine business, such as upkeep of the Meetinghouse and appointing representatives to Miami Monthly Meeting in Waynesville, Ohio.

Steady growth in the area continued and according to A.T. Maddock, “preparatory to the establishing of a Monthly Meeting, a new double-log church was erected on the site of the first rude structure.” In December 1809, Elk Preparative Meeting was granted status as a monthly meeting, and the Meeting moved into its larger meetinghouse.

Elk Monthly Meeting was now able to conduct its own business, issuing marriage certificates and “removal” certificates for those transferring membership to another meeting; raising funds for various purposes (this was called “opening free subscription”), and dealing with moral and ethical issues, such as the unnecessary use of Spirituous Liquors or deviations in “plainness of dress and

address" which meant that the person was wearing clothes with some kind of decoration (maybe just a belt or fancy buttons) and was not consistently using "thee" and "thou," which was considered "plain" speech at the time. A monthly meeting could disown those who did not bend under the tender "labour" of Friends sent to point out some inconsistency of their behavior with Quaker practice.

Being disowned wasn't necessarily permanent, however. A disowned person was barred from attending Meeting unless and until s/he produced an acknowledgement of wrongdoing judged by the Meeting as sincere. Most often, a sincere apology resulted in being reinstated in the Meeting.

The First Year as Elk Monthly Meeting

At each Monthly Meeting for Worship for Business, minutes were kept, recording concerns related to the "business" of being a body of believers. Men and women met together for worship, but separately for business. During the first eighteen years of Elk Monthly Meeting, discussion generally dealt with practical and routine matters, especially the challenges of population growth and regulation of behavior.

The first entry in the Men's Elk Monthly Meeting Minutes (dated 2nd Day 12th Month 1809—the day of its first official meeting) concerns mostly the fact of becoming a monthly meeting. In the minutes of the second monthly meeting (6th Day 1st Month 1810), the real business begins. A matter of some urgency involved establishing territorial boundaries (called "verges") between Elk Monthly Meeting and Whitewater Monthly Meeting (which had been established in September 1809 about 30 miles further west in Richmond, Indiana). Knowing where the territory of each monthly meeting ended and another began was significant; all Friends within the territory or verge of a Meeting were under its "jurisdiction" for marriage certificates, transfers of membership, or disownment.

Minutes of this second meeting in January 1810 also record

the selection of various leaders: a Clerk to facilitate the Meeting for Business; a Recorder to keep information on births, deaths and marriages; Overseers to deal with minor infractions among Members and to attend to maintenance of the meetinghouse; and Elders, who functioned as spiritual and moral leaders. In the Men's Meeting, Thomas Talbert was named first Clerk of the Meeting, William Talbert the first Recorder of Births, Deaths and Marriage Certificates, and Samuel Stubbs and Amos Hawkins were appointed Overseers. In the Women's Meeting the same day, Rebekah Comer was appointed first Clerk of the Meeting, and Rachel Parham was named Assistant Clerk. Rebecca Whitson and Elizabeth Talbert were appointed Overseers. In 4th Month 1810, in the Men's Minutes, Thomas Roberts and Richard Brown were named "to the station of Elders." Mary Stubbs (wife of Samuel) was the first woman named as Elder in the Women's Minutes of 6th of 5th Month 1815.

The earliest meeting minutes record new arrivals in the West Elkton area, such as the following Friends from New Garden Monthly Meeting in North Carolina: Samuel Brown who arrived in January 1810 along with Elijah and Martha Mendenhall with their daughter, Ann; Esther Green with her children, Jesse, Hannah and Amos. The arrivals in February of Thomas and Phineas Hart and Richard and Demoy Moore is recorded in the Minutes of 3rd Day of 3rd Month.

The 1810 minutes also include the first Marriage Certificate issued by Elk Monthly Meeting. The process began during the business meeting of 5th Day of 5th Month when Jesse Overman of Whitewater Monthly Meeting and Keziah Stubbs of Elk Monthly Meeting announced their intention to marry. In subsequent meeting minutes, after determining there was nothing in the way of the marriage—i.e., both parties were Quakers and neither had prior, unresolved engagements—Thomas Talbert and Richard Brown were appointed to attend the marriage and assure that it was quiet and orderly as a Quaker wedding should be. These two men reported that the marriage "was orderly accomplished" and they produced the Marriage Certificate for recording at the Meeting for Business on 7th Day of 7th Month 1810.

Thomas Hatfield was the second person to “produce an offering” condemning his own behavior—Hatfield married “contrary to discipline,” which means that he did not follow the Quaker marriage process: 1) both parties appearing and announcing to the Meeting their intention to marry; 2) allowing time for examination of each party's situation and status; 3) receiving clearance from the Meeting to marry; and 4) having representatives from the Meeting attend to witness the manner of the wedding, and thus to “produce a certificate.” A few months later, in the meeting of 7th Day 7th Month, Thomas Hart also publicly acknowledged wrongdoing—he too “accomplished his marriage contrary to discipline,” but in addition, counter to the Quaker peace testimony (i.e., affirmation of pacifism), he had attended a military muster. Thomas Hart’s “offering” was accepted and he remained a member of the Society of Friends.

Richard Moore, however, after being accused of accomplishing his marriage contrary to discipline, “did not appear inclinable to make satisfaction.” In other words, he would not appear before the Meeting and acknowledge that he had done wrong when he married without following the accepted procedure. Such recalcitrant behavior could only result in disownment, and Richard Moore has the dubious honor of being the first recorded instance of disownment from Elk Monthly Meeting, 7th Day 7th Month 1810.

Other items recorded in the first year’s minutes include several disciplinary actions. For instance, Jonas Randal, Sr. “offer[ed] a paper” condemning his behavior, meaning that he produced a written self-condemnation and public acknowledgement of wrongdoing. In his “offering” to the Meeting, he condemned “his taking too much strong drink.”

This tendency to indulge in “Spirituous Liquors” comes up again in connection with the Randal family. In the 7th Month 1828 minutes, we find a complaint against Jonas Randal, Jr. “for being remiss in the attendance of meetings and deviating from plainness in dress and for purchasing a barrel of whiskey for his own use and to give to his workhands.” Unlike his father, however, Jonas, Jr. refused to acknowledge the error of his ways and was disowned.

CHAPTER 2 Growth of the Meeting

In 1823, within eighteen years of the founding of Elk Monthly Meeting, the Quaker community in the area included:

- Elk Preparative and Monthly Meetings
- Westfield Preparative & Monthly Meetings (for Friends living in the Paint Creek and Four-Mile Creek area—what is now Somers Township)
- West Union Indulgence (along Seven-Mile Creek, four miles west of West Elkton)
- Westfield Quarterly Meeting comprising the monthly meetings of Elk, Westfield, and Silver Creek

(Salem, Indiana)

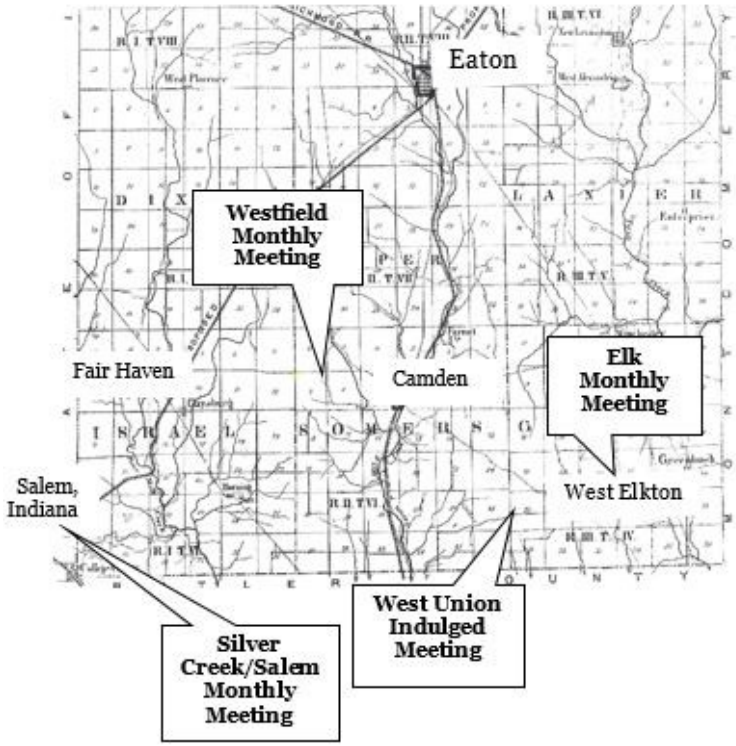
Meetings, Meetings and More Meetings

The first generation of Elk Monthly Meeting Friends had to address needs generated by constantly increasing population. Within the first few months of 1810, representatives from Elk met with those from Whitewater and West Branch Monthly Meetings to draw up a request for the formation of a new quarterly meeting west of the Great Miami River. The process took two years, but by 1812, the yearly meeting directed that this new "West Branch Quarterly Meeting" meet each year "circularly," i.e. alternately, once at Elk, once at Whitewater and twice at West Branch.

Almost as soon as they had established a monthly meeting and while they helped establish a new quarterly meeting, West Elkton Friends began responding to requests from those in "remote" areas who wished to hold their own First Day meetings for worship and usually one weekday meeting for worship. Eventually, Elk Monthly Meeting "indulged" such meetings at Paint, Four-Mile and West Union.

In 1828, Elk Monthly Meeting, with a membership of around 400 Friends, was located in Gratis Township, Preble County. West Union Indulged Meeting was in Somers Township about four miles west of West Elkton, just across the township line (near the junction of Northern Road and what is now called "Pogue-Frazee Road"). Westfield Monthly Meeting was on the border of Israel and Somers Townships (at the junction of Israel-Somers Road and Township Road, now "Kenworthy Road"); the old cemetery is still there. Silver Creek/Salem Monthly Meeting was across the state line in Union County, Indiana.

Meetings in Westfield Quarterly Meeting (Ohio), 1828
(1871 Township Map courtesy of Preble County Recorder's Office.)



Paint and Four-Mile

Friends who lived in the western verge of Elk Monthly Meeting, an area between Paint Creek and Four-Mile Creek, had to travel ten miles or so to the Meetinghouse at West Elkton. This was a significant distance when people walked and traveled by wagon or horseback, especially in winter. As early as 1813, Friends from Paint Creek and Four-Mile

Creek requested “indulgence” to meet together for worship. For reasons not given in the minutes, this request was denied with the statement: “the Friends appointed to visit Friends of Paint and Four- Mile … give it as their judgment that it may be best for the matter to rest at present believing that the time is not fully come for the request to be granted.”

In 1815 the request came again, this time from Paint Creek Friends who requested permission to meet for worship. Once again representatives from Elk visited, and this time they reported to the monthly meeting they felt “free” the request should be granted. Friends at Paint were permitted to hold their own meeting for worship, which was located “at the Widow Bogue's” according to the Women's Minutes of Elk Monthly Meeting, and “four miles west of Camden” according to A.T. Maddock's *History of the Quakers at West Elkton, Ohio*.

The Friends at Four-Mile attended worship at Paint, but within three years the population swelled enough to require formation of another indulged meeting. Early in 1818, Elk Monthly Meeting granted permission for an indulged meeting at Four-Mile, to meet for worship “at the house of Jacob Caldwell.”

Still the growth continued. The Elk Monthly Meeting Minutes (Men's) of the 6th of 2nd Month 1819 contain two requests: one from Friends at Paint, who request the "establishment of their Meeting" and the "privilege of holding a Preparative Meeting" and a request from Friends at Four-Mile who "request the privilege of moving their Meeting and also building a house."

Elk Monthly Meeting appointed committees to visit each indulged meeting, and in the minutes of the following month,

those who visited Paint reported they thought "it might be best their request be granted." The monthly meeting approved, stipulated that the new meeting, which would include representatives from Paint and Four-Mile, be called "Westfield Preparative Meeting," and forwarded the recommendation to West Branch Quarterly Meeting.

In 1816, Thomas Talbert, George Jones, Samuel Stubbs and Nathan Stubbs were appointed "Managers to superintend the building of a Brick meeting house" for Elk Monthly Meeting in West Elkton. But regarding Four-Mile Friends—who apparently still met at Jacob Caldwell's farm—and their desire to build a new meetinghouse, the committee from Elk Monthly Meeting reported "it might be best not to grant their request at this time." Six months later, a terse statement in the monthly minutes acknowledged and granted the request of Four- Mile Friends "the privilege of moving their Meeting to a more central place." There is no mention, however, of a meetinghouse being built.

Westfield Friends proposed Martha Gause and John Stubbs to serve as Overseers for both indulged meetings. John Stubbs served until the end of 1818 when he asked to be "released from that service" and Eli Gause was appointed to replace him. Less than a year later, the newly formed Westfield Preparative Meeting "was desirous of having another Overseer" and Jacob Brown was appointed to serve with Eli Gause.

By 1821, so many more families had moved into the area that Westfield Friends submitted a proposal to Elk Monthly Meeting "desiring the privilege of holding a Monthly Meeting amongst themselves." After consideration, Friends of Elk Monthly Meeting concurred, sent the proposal to the quarterly meeting for final approval, and thus established Westfield Monthly Meeting. In early 1822, Nathan Stubbs, Thomas Talbert, Joseph Ballard and George Jones were appointed to attend the next monthly meeting at Westfield and consult with them "on the propriety of a boundary line being agreed on between this and Westfield Monthly Meeting." Here is a description of that boundary from Men's Meeting Minutes, 6th of 4th Month 1822:

> The friends appointed last meeting to attend Westfield

> Monthly Meeting in order to fix a boundary line between that and this report they attended to the appointment and after conferring with a committee of that meeting agree to begin at Eaton running along Wayne's Trace to Seven Mile Creek then on a straight direction to where the Paint Road crosses Miller Trail thence to continue straight to Samuel Palemon's on Seven- Mile and thence down Seven-Mile to the mouth, with which this meeting unites and all on the East side to belong to Elk and all on the West side to belong to Westfield.

Two years later, in 1823, with the approval of West Branch Quarterly Meeting, a new quarterly meeting was established: "Westfield Quarterly Meeting" included Elk, Westfield, and Silver Creek (at Salem, Indiana) Monthly Meetings. Meetings were held alternately at Elk and Silver Creek, which suggests the Westfield Friends had no meetinghouse, but still worshipped in individual homes.

In 1828, at the time of the Hicksite split, Westfield *Monthly* Meeting "withdrew" from Westfield *Quarterly* Meeting. In the intervening years until 1874, Elk and Silver Creek were the only meetings in the quarterly. That year, Fountain Monthly Meeting in Colorado was added to Westfield Quarterly Meeting, remaining part of it until 1883.

Troublesome Meetings

The Elk Monthly Meeting (Orthodox) Minutes give the impression that the "western" meetings at Paint, Four-Mile, and West Union were somewhat troublesome. Some of the families that lived in the western verge of the meeting seem subject to more than the ordinary percentage of disownments, for instance.

Family names from the Paint Creek and Four-Mile area (now Israel, Somers and Dixon Townships) occur often in Elk Monthly Meeting Minutes during the first twenty years or so, most notably Gause, Bogue, Brown, Branson, Ballinger, Newburn, Starr and Smith—frequently in reference to some kind of “deficiency” in behavior. Several from the Gause family were disowned for misbehavior, such as Sarah Gause, who after her sister died in 1828 apparently married her brother-in-law, for which scandalous behavior she was disowned by Elk Monthly Meeting. Also in 1828, Isaac Gause was among the first to be disowned for attending a Hicksite meeting.

West Union Indulged Meeting at Seven-Mile

In June 1827, Elk Preparative Meeting brought to the monthly meeting a request from Friends of Seven-Mile for “the privilege of holding an indulged meeting for worship.” Men's and Women's Meetings appointed committees to visit Seven-Mile and determine the appropriateness of doing so. After several months of visiting and discussing the matter, West Elkton Friends approved the indulged meeting, though some Friends apparently had reservations as recorded by the Clerk in the following unusual statement: "a part of the committee were free that [Seven-Mile Friends] request be granted and the rest of them were in submission, which resulted in granting [Seven-Mile] the privilege of holding an indulged meeting as aforesaid” (Men's Minutes 4th of 8th Month 1827).

This was not the current village of Seven-Mile located south of West Elkton on Highway 127, but a different "Seven-Mile" to the west. When Friends held the first meeting at Seven-Mile Creek, they determined the boundaries of what they decided to call “West Union Indulgence.” According to A.T. Maddock, “This meeting was situated about four miles west of here [West Elkton village] in Somers Township, half a mile south of Bake's school house…all Friends on the west side of the Trace Road belonged thereto except Wm. Kenworthy and family.”

Because an indulged meeting was perceived as requiring watchful guidance, it was customary (and required by Indiana Yearly Meeting) for the sponsoring monthly meeting to appoint a

committee of Friends to attend and monitor these simple meetings for worship. This duty rotated so that no one was unduly inconvenienced. Thus, every three months in Elk Monthly Meeting Minutes, a new committee of Men and Women Friends is named "to attend West Union Indulgence as often as they may think it necessary and report their judgment of the propriety of keeping it up of laying it down." After the first six months, having received encouraging reports, Elk Monthly Meeting appointed Delilah and William Stubbs, Jr. as Overseers of the West Union Indulged Meeting.

Every three months for three years, reports came back that West Union Indulgence was "satisfactory." Then, in 2nd Month 1830, doubts about maintaining it appear in Elk Monthly Minutes. In spite of an earlier comment in the same minutes indicating that West Union Indulgence was still satisfactory, a joint committee of Men and Women Friends is appointed to visit it "to endeavour to judge the propriety of its being longer continued and report their sense thereon to next meeting." No reasons are specified, but by 6th Month that year, the joint committee is "united in believing it would be best that that meeting be discontinued," and West Union Indulgence "laid down" (the Quaker phrase to describe a group that is disbanded). According to A.T. Maddock, West Union was laid down in 1830 because "It was the means of creating quite a disturbance among the Orthodox Quakers on account of the Unitarian doctrine they espoused," implying a majority of West Union Indulgence Friends were followers of Elias Hicks.

"Spirituous Liquors"

At the direction of the yearly meeting, every monthly meeting was to appoint an ongoing committee to look into the "unnecessary" use of "Spirituous Liquors." The existence of this committee, established in the minutes of the first Elk Monthly Meeting with Attention to Business, continued into the 20th century.

In the early 1800s, occasionally the committee in its quarterly report would indicate no one seemed to be using "spirituous liquors" in other than medicinal ways, and such reports usually expressed the hopeful comment that "our testimony in that regard

is gaining ground." At other times, however, the committee reported in detail on particular problems. For instance, in the 1825 minutes the committee reported it had found "a number of cases" in which spirituous liquors "had been used in time of Harvest." In all those cases, the committee "extended its care." In some instances, they met with "middling good satisfaction," but in others, the offenders "justified their conduct as being nothing more than a medicinal use." Needless to say, in this report the committee concluded "our testimony is losing ground." In the next few months, complaints were made against several men "for the unnecessary use of Spirituous Liquors" and those who were unrepentant were disowned.

Friends on the committee kept close watch, however, noting with suspicion activities that might indicate someone was "grinding grain for distillation," naming in particular, George Jones, Jr. who "refused to desist from grinding grain." Eventually, he was disowned. The committee reported sadly that it had worked hard with people, but "we fear some are pleading for and justifying the practice further than the Discipline admits." In later minutes, the committee reports precisely how many gallons and how many quarts of spirituous liquors Elk Monthly Meeting Friends purchased and consumed during a given time period.

Military Draft

Another ongoing concern involved Friends religious belief in pacifism, which led them to refuse participation in the military. Even when the United States was not at war, there was a military draft to feed the demand for a standing army. Friends who refused to respond to the draft faced retribution from the civil authorities.

The earliest Elk Monthly Meeting Minutes include complaints against those young men who tried to deal with the problem either by cooperating and attending "muster" or by hiring replacements to fill the military draft quota. Apparently, one could buy his way out of military service, presumably for the cost of hiring a replacement.

The Society of Friends felt it wrong to fight and equally wrong to hire someone to fight in one's place. At first, options were few

and resistance to the military disorganized. Soon, however, the minutes report a committee appointed to deal with "the case of sufferings," i.e. property confiscated from those who resisted military service.

The value of property confiscated was usually twice or three times the cost of the demand. A committee was occasionally appointed to determine losses members had incurred because of their refusal to participate in the military. In 1823, for instance, the committee reported not only what was taken and its value, but the name of the agent who took it.

> Two Steers taken for demand of six dollars and twenty five cents the 12th day of 6th Month 1823 from William Stubbs by Plina M. Crume (valued at thirteen dollars) also Two barrels of flour taken for a demand of three dollars the 11th day of the 6th Month from Nathan Stubbs for his son by Plina M. Crume (valued at six dollars) In all, 19 dollars for demand of 9 dollars 25 cents—All for non-performance of military requisitions.

These inventory lists indicate the value of money and what else was valuable at the time, specifically, livestock and tools. Confiscated items were directly related to the livelihood of families. For instance, in 1827 the following list appears in the minutes.

> For a demand of $1.75 three sheep taken from John Hixon by the 23rd of the 1st Month 1827 by John Kellum valued at $3.00.
>
> One pair of hind gears taken for a demand of $1.75 to the 3rd of the 1st Month 1827 from Newton Stubbs by John Kellum valued at six dollars.
>
> One pair of stretchers, two smoothing irons and one inch auger taken for demand of $1.75 to the 3rd of 12th Month 1826 from Joseph Stubbs, Jr. by John Kellum.
>
> One pair of gears taken for a demand of $1.00 10th Month 1826 from Julius Lane by Nelson Bennett valued at

three dollars.

> One pair chains and a pair of steelyards taken for a demand of $1.75 to 1st 1827 from William Jones by John Kellum valued at three dollars six and a fourth cents.

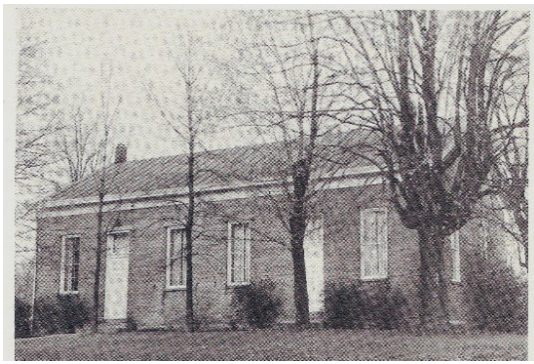
Joseph and Newton Stubbs owned a mill, so the loss of gears, augers and the other tools represented significant hardship. Such lists were submitted to the Quarterly Meeting and forwarded to Indiana Yearly Meeting.

The Meetinghouse

Friends completed construction of the first rude log meetinghouse on the current site in 1806 and used that building until 1809, when a larger building was necessary and a double-log structure constructed. In 1816, Nathan Stubbs, Samuel Stubbs, George Jones and Thomas Talbert planned and supervised construction of the first brick meetinghouse, completed in 1818. (Possession of this meetinghouse became a matter of dispute ten years later during the Hicksite/Orthodox split, when Nathan and Samuel both "went with the Hicksites.")

In 1872, Joseph Maddock, Jesse Kenworthy, Allison B. Crist, Marmaduke Mendenhall, and Asa Talbert were appointed to a building committee to erect a new meetinghouse.

> The last meeting held in the old church was on July 28, 1872. The last two days in July and first week in August the old house was torn down and work commenced on the new structure the second week in August. The first service was held in the new house on Saturday, November 23, 1872. The building was not completed in time to hold the Monthly Meeting at usual time on Fifth Day; consequently it was postponed until the Saturday following (Alpheus T. Maddock).



West Elkton Friends Church 1872

This brick building, with some additions and modifications, is still used today, as is the wooden pulpit designed and carved by Isaiah Talbert, Asa Talbert's half-brother and Corky Talbert's grandfather.

CHAPTER 3 Between the Lines

Friends who recorded what happened in Meeting rarely gave details. But occasionally in the minutes, we find tantalizing references to unusual occurrences. In some instances, events can be pieced together by following references to an issue repeated through several months' minutes, but even then, without outside information, we can't know for sure what happened. Below are some examples of unusual and curious minutes.

1) Late in 1814 "Elenor Cook produced an offering to this meeting condemning the burning of her father's will that was read and after a time of consideration and with the consent of the men's meeting it was accepted." [Surely, in the Meeting her “offering” was read, not the will.]

2) On the 17th of 9th Month 1836, the Women’s Meeting informed the Men’s Meeting of Sarah Randall’s scandalous behavior. The Minutes give enough detail to make us really curious. The women say they

are ready to disown Sarah Randall

> . . . for making use of very unbecoming language to two men as they went into the harvest field, and afterwards going into the field to the same men in company with several others in a threatening manner and did strike one of the men with her fist, and further threatened him, which if executed, would take life; also said she would kill his cattle and when she went away from them, she took up their bucket they had to drink out of and went off with it and when it was returned, it was in a most scandalous condition, and also told several untruths on several subjects.

Needless to say, Sarah was disowned forthwith. But what made her so angry at those two men?

3) In 2nd Month 1842, the Preparative Meeting complains against Norton D. Hartley who

> … has been instrumental in raising and circulating a scandalous report on two young friends which tended to defame their character and afterwards, advised them to leave their country; also is guilty of shooting one of his neighbor's hogs, which had trespassed on his premises.

Friends were appointed to "treat with him." After several failed attempts at producing an "offering" the Meeting would accept, he succeeded and his apology was accepted.

4) 21st of 10th Month 1837, the Preparative Meeting informed the Meeting that Caleb Lamb

> … professes to believe that he is endowed with the gift of healing certain diseases, such as white swelling, etc., and that this gift has been bestowed on him by Divine goodness in consequence of his saying a certain ceremony three mornings in succession, which ceremony he obtained of another man by purchase and holds that the same is transferable from one person to another. Julius Lane, Isaac Taylor, Richard Puckett and Joel G. Hutchin are appointed to treat with him on the occasion and endeavour to convince him of his error . . .

They didn't convince him, however, so he was disowned.

5) In the minutes of 8th Month 1834, the "Joint Committee appointed to endeavour to labour for the removal of deficiencies" decided to list specific things it considered as problematic and un-Quakerly, so people would know what to avoid.

> We believe it right to particularize a few articles of dress which we are united in pronouncing not plain, which are as follows: gathered sleeves, two coats plaited, overhalls [*sic]*, a buckle and ribbon on hats, and what is called "frock coats" for men, and whatever imitates the horrible custom of tight lacing of women, which is prevalent in the world and is no doubt destroying the health and consequently the lives of many of the female sex, all of which with many more of the same kind we believe to be entirely inconsistent with our holy profession, which report we submit to the solid consideration of the Meeting.

6) In 1833, the Meeting dealt with young Samuel Maddock who

> … has communicated a pretended revelation to a young woman who was under marriage engagements with another, insisting that she had been given to him for a companion by Divine Authority, and that he persisted in the course, intruding himself into her company contrary to the advice of his friends.

The minutes tell us little more; Samuel is convinced of his error and life goes on. At one point, he is appointed Recording Clerk and for several pages his small and elegant handwriting records the minutes. His cousin, Joseph Maddock, tells in his diary more about the sad life of sweet Samuel.

> On the 18th of 2nd Month, 1876, Samuel Maddock died. He was a cousin of mine, son of the late Francis and Phebe Maddock. He was a young man of about my age, talented and well-educated in the community branches of an English education and gave great promise of much usefulness, both in the church and community in which he lived. About the 30th year of his life, being of a lively disposition and given to frivolity in some degree, his affections became entangled with a young woman by the name of Hannah Gregg in relation to marriage, who disappointed him and refused the matrimonial connection. It was afeared on account of a wealthy young man interfering. It was a sorrowful and disheartening

disappointment, and the cause of our young cousin's insanity. He labored alone in this condition for several years, not getting any relief. He was taken up to the asylum at Columbus, Ohio; not receiving any relief after staying about a year, he was brought home and a room being prepared for him, he continued to stay or live in it for more than 20 years. He was at times somewhat noisy or outrageous. I often visited him in his room and found him rational at times. This situation was a sorrowful one. He died aged about 68 years.

An Odd Triangle

In 1822 something happened that apparently involved Jesse Overman, Ann Jones, and Samuel Stubbs (who was 67 at the time). Unfortunately, we will never know exactly what happened. Here's the mystery.

Minutes Regarding Samuel Stubbs

2nd of 2nd Month 1822. Elk Monthly Minutes record a complaint from the Preparative Meeting against Samuel Stubbs "for frequenting the house of Ann Jones a widdow [*sic*] woman in an unbecoming manner which has given cause for a reproachful tale to be circulated to the

dishonor of truth." (Samuel Stubbs' wife, Mary, was still very much alive.) A committee of seven Friends was appointed "to take an opportunity with him on the occasion and report to next meeting."

2nd of 3rd Month 1822. The following month's minutes report this somewhat surprising development:

> The committee in the case of Samuel Stubbs report they attended to the appointment and give it as their sense and judgment that he is not in a suitable condition to make full satisfaction and this meeting after solidly considering the matter believe it to be best for the clearing of truth to disown him from being a member of our society.

Minutes Regarding Ann Jones

In the same month Samuel Stubbs was disowned, we find in the Women's Minutes, *2nd of 3rd Month 1822:*

"Elizabeth Talbert, Elizabeth Stubbs, Susannah Denny, Mary Macy, Lydia Jones, and Mary Brown are appointed to visit Ann Jones on account of her misconduct and report to next meeting."

And the next month, *Women's Minutes 6th of 4th Month 1822:*

> The committee appointed to visit Ann Jones give it as their sense that truth can hardly be clear without disowning her and after a time of consideration and having the approbation of men's meeting this meeting thinks it

best to disown her until she comes to a sense of her misconduct and condemns the same agreeable to discipline. Elizabeth Talbert and Susannah Denney are appointed to inform her of the proceedings of this Meeting and furnish her with a copy of this minute and report to next Meeting.

Minutes Regarding Jesse Overman

His name first appears in the minutes in regard to his marriage to Keziah Stubbs, the first marriage recorded in Elk Monthly Meeting. Over the next ten years, Jesse Overman's name appears occasionally in the minutes, as he was appointed to this or that committee or task.

Things changed, however, on the *2nd of 3rd Month 1822*, the same date that Samuel Stubbs was disowned and Ann Jones was "complained against" "on account of her misconduct." In the same meeting, the Preparative Meeting complained against Jesse Overman for "having had unbecoming discorse [sic] and behavior to an unmarried woman." A committee of Friends was appointed to "take an opportunity with him." Minutes of the next month (*6th of 4th Month 1822*) (the same month Ann Jones' disownment was approved) record that the committee met with him, "but he requests the matter to be continued another month which this Meeting grants and continues it under the same friends' care."

The next month's minutes reflect the committee's assessment that their "opportunity with him was "not to as good satisfaction as desirable." The Meeting thought it best to continue another month and appointed different men friends to visit with Jesse Overman. Whatever happened that month resulted in the Meeting's giving up on Jesse. The *Men's Minutes for 6th Month 1822* report sadly:

> The Committee appointed in consequence of Jesse Overman report they attended to the appointment and believe him not to be in a condition to make full satisfaction at the present time with which this meeting unites and believes it will be to the clearing of truth to disown him from being any longer a member amongst friends which is accordingly done.

Minutes of 7th Month 1822 indicate Jesse Overman was duly informed of the actions the Meeting was taking against him.

In the *7th of 9th Month Minutes*, "Jesse Overman appeals from the judgment of Monthly Meeting to the ensuing Quarterly for his right of membership. William Hollingworth, Jesse Kenworthy, Aaron Vale, Jonathan Roberts, and William Kenworthy are appointed to attend the said [meeting]

with copies of minutes relative to the case." One can only surmise such minutes would be accompanied by verbal comments with more detail. In the *Men's Minutes 4th of 1st Month 1823*, we find Jesse's appeal upheld by the Quarterly meeting:

> A copy of a minute was produced to this meeting from our last Quarterly Meeting in regard to Jesse Overman appear [*sic]* which is as follows, We of the committee appointed to hear and determine on the appeal of Jesse Overman after hearing the aligations [*sic*] on both sides are of the oppinion [*sic*] the proceedings of the monthly meeting are not according to Discipline we therefore give it as our judgment that he be reinstated. Amos Davise [*sic*] is appointed to present him a copy of this minute and report his care to next meeting.

The issue was not resolved, however. In the *Minutes of 1st of 2nd Month 1823*, the standard statement "The friend appointed to inform Jesse Overman of the proceedings of the Quarter report it is complied with" appears in handwriting different from the rest of the minutes of that meeting. And the statement is followed by a heavy dash. Implicit in this long, dark line are the contentious arguments that followed. As usual, no details are recorded, but the next sentence—in a different, more sedate handwriting—indicates the sense of the meeting:

> Friends not being satisfied, believing truth not cleared, this meeting appoints Jesse Kenworthy, William Jones, Amos Davis, Aaron Vail, William Kenworthy, Joseph Goodwin, and William Hollingsworth to take an opportunity with him and report their sense and judgment to next meeting.

In the next month's minutes (*1st of 3rd Month 1823*), we find the committee "had an opportunity" with Jesse, "not to much satisfaction but an offering being produced on his behalf was read and laid over another month for consideration." Three months passed during which Jesse and his family decided to move to Indiana. In the *Women's Minutes, 7th of 6th Month 1823*, "Jesse Overman requests our certificate for himself and family to New Garden Monthly Meeting State of Indiana. Martha Maddock and Susannah Denney are appointed to make the needful enquiry and inform Men Friends and report to next meeting." The following month the certificate was produced, "read, approved and signed" and then finalized in *7th Month 1823* minutes. Two months later, on the *6th of 9th Month 1823*, the Men's minutes report: "Samuel Stubbs appeared at this meeting and produced an offering condemning what he was disowned for and desires to be joined into membership with Friends again and the

Meeting after solidly considering the matter appears free to receive him which is accordingly done.”

So what happened with Samuel, Ann and Jesse?

CHAPTER 4 The First Split – Hicksite vs. Orthodox

Today, Friends who worship in the old meetinghouse at West Elkton know that sometime in the 1800s a split in Quakerism occurred, and they know that Elk Monthly Meeting belongs to Indiana Yearly Meeting, which "went with the Orthodox." Some may have read the history of the "Hicksite/Orthodox" split in 1827-30, though most are unaware of its devastating effect on Elk Monthly Meeting at the time. Old minutes and other records reveal the animosity aroused during the split, but, after a spate of disownments, the minutes (which reflect only the side of those who kept the meetinghouse) are silent about the "Separatists," and both Joseph Maddock's diary and A.T. Maddock's early history imply the Hicksites just sort of faded away, leaving the Orthodox to carry on. But that's not quite all the story.

Background

In the nineteenth century, most Quakers, like most other people in the country, were farmers. They tended to live among and interact with other Quakers, a practice significant in preserving worship traditions of early Friends. As happened among Quakers elsewhere in the U. S., however, in Elk Monthly Meeting deep differences emerged when the Religious Society of Friends split between those who came to be called "Orthodox" and those who came to be called "Hicksite."

This theological conflict in Quakerism “arrived” in western Ohio in the 1820s, having already caused a split at all levels among eastern Friends.

Dissent had been brewing among Quakers for a decade or more when, in 1827, the Society of Friends made it official and separated into two branches. The split occurred first in Philadelphia Yearly Meeting when, after years of un-Quaker-like wrangling, it became obvious that these two particular approaches to the original faith could not be reconciled. By 1828, Philadelphia and New York Yearly Meetings had split between the group influenced by evangelicalism, which advocated certain changes in Quaker faith and practice, and the group resisting such changes. Baltimore Yearly Meeting also split, but unevenly; its members overwhelmingly opposed the evangelical approach. Both groups claimed to represent the true Quaker faith.

Like the name "Quakers," initially meant as an insult but embraced by Friends, the distinctive names—“Orthodox” and “Hicksite”—were intended as slurs and came from their *opponents*.

Those who embraced evangelicalism were referred to as “orthodox” by their opponents, an ironic label since—though “orthodox” means to adhere to traditional beliefs—they were perceived to advocate *change* in Quaker faith and practice. Perhaps “orthodox” also referred to their stress on *more orthodox views of Christianity* than those traditionally held by Friends.

On the other hand, evangelical Friends labeled those who opposed them and followed Elias Hicks "Hicksites." Each side of the dispute claimed to be the true Society of Friends, and referred to themselves as such. References to meetings in writings about the separation include (O) or (H) to distinguish them; for example, Elk Monthly Meeting (O) and Elk Monthly Meeeting (H). The current West Elkton Friends Meeting is descended from Elk Monthly Meeting (O).

"Orthodox" Friends

In the early 1800s, Friends were strongly influenced by evangelicalism—at the time, a new movement brought to America by English Friends. Leading British and American Quakers promoted "salvation through the cross" and insisted on the authority of Scripture, first downplaying, then denying the Quaker belief that Friends should be guided, above all, by the Inner Light.

In Philadelphia and New York Yearly Meetings those Friends who came to be called "Orthodox" were for the most part urban dwellers. They tended to be more educated, more sophisticated, more open to outside influences, and to have more opportunity to interact with people "of the world" than rural Quakers. Because they lived close to each other and had better means of communication, urban evangelical Friends formed powerful

groups that took leadership roles, especially in Quarterly and Yearly Meetings where most of the Elders, Overseers and Clerks were from the cities. In those yearly meetings, too, trusting rural Friends, who often were unable to attend Quarterly or Yearly Meetings, allowed urban “representatives” to make vital decisions for the good of the Society of Friends.

One theory attributed the disunity among Quakers to irreconcilable differences between city dwellers and country folk. Friends who lived in the cities were more likely to support the evangelical approach promoted by influential English Quakers, while rural Friends were more likely to support the quietist approach promoted by Elias Hicks and his followers. The theory seemed valid in Philadelphia, New York and Baltimore Yearly Meetings. But in New England, North Carolina, Virginia, Ohio and Indiana Yearly Meetings—all Orthodox strongholds—Friends still lived mostly rural lifestyles. In North Carolina and Virginia, there was barely a Hicksite ripple; in Ohio, Friends divided nearly evenly. The majority of Indiana Friends found evangelical Christianity appealing and hoped it would reinvigorate the Quaker faith. In Indiana Yearly Meeting, however, a minority resisted evangelicalism, separated from the larger group, and started its own yearly meeting of non-evangelical Friends.

In early November 1828, about 45 members of Elk Monthly Meeting (25 adults and 20 children) established a separate “anti-Orthodox” (or "Hicksite") Meeting; their number increased for a while as more Elk Monthly Meeting Friends joined them.

Who Was Elias Hicks?

Those who resisted evangelicalism found a spokesman in Elias Hicks, an elderly New York farmer and acknowledged Friends Minister. On at least one occasion, Elias Hicks visited Elk Monthly Meeting and spoke in the Meetinghouse. Some West Elkton Friends, however, seem to have heard him speak elsewhere as well. Several families who settled in the area had come from Pennsylvania and New Jersey, places where Hicks had long been recognized as an especially gifted minister, so perhaps some had heard him speak or at least heard of him before they moved to Ohio.

Born in 1748 on Long Island when it was still a rural area, Elias Hicks was a simple, self-educated farmer who had traveled widely as a Quaker minister, often visiting Meetings for Worship and, as Friends say, "offering vocal ministry." Like many people, he was uneasy with changes brought by the growth of urban areas. When leaders in the American Society of Friends, influenced by Friends from England, demonstrated a desire to make fundamental changes in Quaker faith and practice, Elias Hicks and others spoke out.

In *Quakers in Conflict: The Hicksite Reformation*, Quaker historian Larry Ingle describes the tenets of early Friends which Hicks—and others who believed as he did—upheld, such as that communication with God required no intermediary, and that faith was based “on each individual’s unique encounter with the Spirit of God.” Like Fox and other “primitive” Friends, Hicks “spoke from his personal experiences of the divine” and believed that no human teaching or book should have authority above this Holy Spirit.

> The fact that Elias Hicks “lived a life consistent with his principles,” Ingle writes, lent weight to his message. “When he spoke against enchaining blacks in slavery, his listeners were aware that Hicks refused to eat sugar or wear cotton cloth” or use anything produced by slave labor. Such integrity in the tradition of John Woolman exerted a powerful influence upon those who heard Elias Hicks speak.

The Yearly Meetings in the West

By 1828, the controversy between Friends who favored evangelicalism and those who resisted it had spread west to Ohio Yearly Meeting and Indiana Yearly Meeting (to which Elk Monthly Meeting belonged). In March that year, Indiana Yearly Meeting’s powerful Meeting for Sufferings sent out as

required reading to all its subordinate meetings a declaration from Philadelphia Yearly Meeting opposing Elias Hicks and his doctrines. Indiana Yearly Meetin also forbade communication of any kind by its quarterly or monthly meetings with Baltimore Yearly Meeting (which, remember, did not split, but supported Elias Hicks).

An Elk Monthly Meeting Minute on the 5th of 7th Month 1828 included a recommendation "not to correspond with or receive any communications from any of those Meetings constituting Baltimore Yearly Meeting" or any other Meetings "that have in like manner separated from our Society." In Elk Monthly Meeting, Thomas Talbert, Lazarus Denney, William Jones and John Jones were appointed "to examine all communications and certificates that may be produced to this meeting as directed by the above communication."

Monthly Meetings were warned repeatedly by evangelical Friends to beware the "pernicious" influence of Elias Hicks and his followers. In 1827, Elisha Bates, an Ohio evangelical Friend, appeared at Indiana Yearly Meeting and produced a "lengthy 'Testimony' condemning Hicks by name"; the yearly meeting had 4000 copies made and distributed. The following month, the Ohio Meeting for Sufferings produced "a statement explicitly commending the

Testimony [from Elisha Bates] and bemoaning efforts to destroy a belief in Jesus' divinity, his propitiatory atonement, and the Bible's authority" (Ingle).

Such heavy-handedness was unwelcome to many Friends who responded as much in opposition to these authoritarian pronouncements as in support of Elias Hicks. Ingles gives the example of a Quaker in Ohio who commented that such tactics "are making *Hicksites*, as they call us, faster than all the books before could do."

When Elisha Bates' officially-sanctioned "Testimony" was read in Elk Monthly Meeting in January, it elicited this comment in the Minutes: "The Quarterly representatives returned to the meeting "*108 copies of a testimony* and Epistle of Advice and 96 of London General Epistles . . . one of the Epistles were read to our Edification, all of which are left with Clerks for distribution."

Some in Elk Monthly Meeting did not find Bates' "Testimony" or the London Epistle (which sided with the Orthodox) "edifying"

but troubling, and they were outspoken in their disagreement, in particular Mary Stubbs, a respected Elder in Elk MonthlyMeeting and wife of Samuel Stubbs. Apparently she caused a good deal of consternation in the Quarterly Meeting of Ministers and Elders. In February 1828, the month after Bates' "Testimony" was read in Elk Monthly Meeting and six months *before* the confrontation that would occur between Orthodox and Hicksite Friends at Ohio and Indiana Yearly Meetings, the minutes of *Westfield Quarterly Meeting for Ministers and Elders* record the disownment of Mary Stubbs. No reason is given—just that everyone agreed it would be best if she were disowned from that "Boddy" (*sic*).

Some of Hicks' statements had led to charges that he did not believe in the divinity of Christ. For instance, Larry Ingles describes an occurence during worship at the Southern Quarterly Meeting in 1822: after Hicks rose and spoke, two outraged evangelical Friends reported to Philadelphia Yearly Meeting that Hicks had said "Christ had no more power given him than man, for he was no more than man. He had nothing to do with healing the Soul, for that belongs to God alone . . . that man being obedient to the Spirit of God in him, could arrive at as great or greater degree of Righteousness than Jesus Christ."

Another Friend influencing the debate, according to Ingle, was Maria Imlay, a member of Mount Holly Meeting (John Woolman's home meeting) in New Jersey. She "was removed as a

minister in early 1826 after she preached that the 'light within' was the only means of redemption necessary. Among other things, she denied that salvation could be expected from 'a man who was hanged between two thieves.'" It is quite likely that Elk Monthly Meeting member (since 1823), John C. Imlay from New Jersey, was related to or at least knew Maria Imlay and perhaps shared her views. Like Mary Stubbs, he too, would be disowned before the end of the year 1828.

It is also likely that William Nixon, a Pennsylvania Quaker recently moved to West Elkton, was familiar with the teachings of Elias Hicks and Maria Imlay. In August 1828, we find this surprising minute in the Elk Monthly Men's Meeting: "The Preparative Meeting complains of William Nixon for saying that Jesus Christ is no more the Son of God than any other good man and that his Body is nothing more than clay." Needless to say, when William Nixon refused to acknowledge the error of his statement, he too was disowned.

Ohio Yearly Meeting, scheduled for September 6, 1828 in Mount Pleasant, Ohio, was a much-anticipated event that drew "leading Friends from all over the country" (Ingles). Eighty-year-old Elias Hicks himself attended and spoke, along with equally famous Thomas Shillitoe representing the

Orthodox. Ohio Yearly Meeting that year was so contentious that the two sides came to blows; their struggle to possess the meetinghouse, the clerk's desk and the minute book were signs of things to come.

No doubt Mary Stubbs, John Imlay, William Nixon and others from Elk Monthly Meeting and Westfield Quarterly Meeting attended—Mount Pleasant was a day's ride by horse and buggy or by train.

They also would have been part of other meetings called by supporters of Elias Hicks. By mid-September, mere attendance at such meetings was a disownable offense. Three West Elkton Friends were disowned by the Meeting in September 1828—John C. Imlay, Isaac Gause, and Samuel Stubbs (husband of Mary Stubbs) for "manifesting a disunity with the proceedings of friends *also for attending a meeting of conference appointed and held by those in opposition to the proceedings of our Yearly Meeting*."

In Elk Women's Minutes of October 1828, Mary Stubbs was disowned by the Meeting—for "manifesting a disunity with the proceedings of Friends *and for attending meetings of conference appointed and held by those in opposition to the proceedings of*

Indiana Yearly Meeting" (all italics mine). The phrase "meetings of conference" no doubt refers to the Ohio Yearly Meeting in Mount Pleasant, Ohio, and probably also to a meeting that established a separate Indiana Yearly Meeting of non-evangelical Friends shortly before the scheduled Indiana Yearly Meeting in Richmond, Indiana during the first part of October 1828.

The Separation

In 1828 Indiana Yearly Meeting included the following Quarterly Meetings: Miami, West Branch, Fairfield, Center, Whitewater, Blue River and Westfield (to which Elk Monthly Meeting belonged).

According to the "History of Ohio Valley Yearly Meeting" in the *Book of Discipline of the Ohio Valley Religious Society of Friends, 1978*, when the separation occurred in 1828, the Yearly Meeting split into two bodies: Indiana Yearly Meeting (O) (later Friends United Meeting) and Indiana Yearly Meeting (H) (later Friends General Conference).

After the contentious Ohio Yearly Meeting, and before the regular Indiana Yearly Meeting was scheduled Miami Quarterly Meeting in Ohio decided to form a new yearly meeting of non-evangelical Friends, and they set up a meeting in Waynesville (about 30-35 miles from West Elkton). Larry Ingle describes it this way:

> When the new yearly meeting convened on Monday, September 29, its star attraction was Elias Hicks

himself, and people flocked in from up to thirty miles away just to hear him preach. Delegates attended from all but two of the eight old quarters, with four quarters—Miami, Whitewater, Center, and *Westfield* [to which Elk Monthly Meeting belonged]—*having official representation.* By Hicksite count, between six and seven hundred people sat through the sessions or listened from outside the overcrowded meetinghouse. . . . .[Italics mine.]

After the experience in Mount Pleasant, and knowing the predominance of Orthodox sympathizers in Indiana Yearly Meeting, Elias Hicks and his followers met separately during the same week, but didn't even attempt to hold meetings in the Yearly Meetinghouse, choosing instead to meet in a nearby barn.

Although the following excerpts are from letters posted from Richmond, Indiana (and not West Elkton Friends) during the first part of October, 1828, they show the attitude adopted by the majority in Indiana Yearly Meeting, which remained steadfastly Orthodox. The sentiments in these letters no doubt express what many Orthodox Friends in Elk Monthly Meeting, like Joseph Maddock, also felt.

On the 8th of 10th Month 1828, William Parker of Richmond, Indiana, wrote to Josiah Parker in Northampton County, North Carolina:

I have been at meeting at White Water today. I think it was a great

meeting; there was several weighty testimonies delivered. Thomas Shillatoe was there from Old England; Elias Hix [*sic]* had another [meeting] in a barn a little way off or I expect so; there was one appointed for him. I shall not say much about the Separatists as I expect you will get it other ways better than I can inform you.

In a slightly confusing letter of the same date also to Josiah Parker, Samuel Parker reports that he has attended some sessions at Indiana Yearly Meeting:

> . . . have been to a public Meeting at our Yearly Meeting house as it is our Yearly Meeting week, and I also am willing to inform thee that we have had but very little or no disturbance in our Meeting by the separates. They separated from us at the quarterly Meeting and held what they Call a quarterly Meeting in the meeting house yard, and there appointed representatives to attend what they Call Indiana Yearly Meeting at Waynesville this year, which they held last week. Elias Hicks held a public meeting a little way from ours today.

Four days later, on the 12th of 10th Month, 1828, Josiah Parker Jr. wrote to his family in North Carolina:

> This week is time of our yearly meeting which is very large, although

> so many has separated from us & joined the new doctrine so-called, or in other words 'Hicksites.' Old Elias Hicks is about Richmond at this time. I mention this as you may be guarded against his principles though I trust as you are forewarned you may be forearmed.

"Guarding against his principles" refers to a fear generated by warnings from Orthodox Friends in the East who claimed that Elias Hicks was promoting a "new doctrine" of Unitarianism, a claim based on false understanding, both of what Hicks said and of Unitarianism. According to Professor Ingle, "Hicks and his group were not Unitarians, as their opponents liked to charge, primarily because the basis of their religious faith did not rest on reason but on their personal mystical experiences. (Indeed, the evangelicals, like the Unitarians, were more influenced by the eighteenth century's stress on reason than were the followers of Hicks).

Hugh Barbour and J. William Frost describe Hicks' attitude this way in their book, *The Quakers*:

> To Hicks...the emergent evangelical emphasis upon the authority of Scripture, the Trinity, and the atonement seemed to be putting intellectual notions above surrendering self-will to the inward Christ…Hicks believed in the historic Christ, accepted the virgin birth (though recognizing that some accounts in the gospels and Paul made the doctrine suspect), the Trinity, and authority of Scripture. But Hicks insisted that such outward manifestations were of little significance….Hicks encouraged his followers to resist what he viewed as attempts to change the beliefs of Friends and to erect a hierarchy of elders…

In actuality, few Friends held to Hicks' own theological views; what they agreed with was his resistance to authoritarianism and literalism of the "uniform discipline" desired by evangelical Friends.

CHAPTER 5 Elias Hicks and West Elkton Friends

Within the memory of living Friends, Elk Monthly Meeting has been a relatively small congregation, but in 1828, Elk Monthly Meeting had over 400 members. In his diary, Joseph Maddock claimed the Meeting's largest membership was before the Hicksite/Orthodox split, and minutes of the 3rd of 3rd Month 1832 report 424 Orthodox members, even *after* the split. In addition, Elk Monthly Meeting (H) had approximately fifty members. (A larger Hicksite Meeting, Westfield Monthly Meeting, was located two miles west of Camden, about eight miles from West Elkton.) For a while, this area in western Ohio was an important Quaker center, warranting visits by some of the most

influential Friends of the time including Elias Hicks, who according to Larry Ingles, was willing "to stop at practically every crossroads to deliver a message to waiting Quakers."

In 1828, when Elias Hicks attended Ohio Yearly Meeting in Mount Pleasant, Ohio and Indiana Yearly Meeting in Richmond, Indiana, he also visited Elk Monthly Meeting. In his *History of The Quakers of West Elkton*, Orthodox Friend A.T. Maddock wrote:

> In the latter part of the year 1828, Elias Hicks of Long Island, New York visited Elk Meeting, and all the other Friends gatherings in the West, creating dissatisfaction and unrest among many of the members of the church wherever he went.

This of course expressed the Orthodox Friends view in the meeting in which Maddock had grown up. In *Quakers in Conflict*, however, H. Larry Ingle describes

Hicks as a powerful speaker who attracted large numbers of Friends wherever he went. Imagine the old meetinghouse in West Elkton when a tall, elderly visitor rose to speak out of the silence.

> His dark eyes had a piercing quality that seemed to cut through solid matter. Friends valued in their leaders a kind of psychic "sixth sense" that enabled them to intuitively discern the needs of those with whom they came in contact. Hicks apparently possessed an extra measure of this mysterious quality, for it was often remarked upon...One entranced observer explained it as "presence," which Hicks had more than any other man who could be named.
>
> . . .
>
> With a natural and unlearned eloquence, he often touched his audience so deeply that many began to weep softly…The only book he ever cited was the Bible, and that he quoted from memory, indicating his respect and long-time acquaintance with the Scriptures.

Imagine the galvanizing effect such a speaker could have on his listeners. Among West Elkton Friends, a few were stirred so deeply they risked comfort, security and the approval of others in order to hold Meetings for Worship less "orthodox" but more "in the manner of Friends."

"Hicksites" in Elk Monthly Meeting

Of the families that emigrated from Wrightsborough, Georgia, only William Hickson (or Hixon) and two of the twelve Stubbs brothers—Samuel and Nathan, along with Samuel's wife, Mary, and Nathan's sons, Henry and William Stubbs, "went with the Hicksits."

Though the families from Georgia and North Carolina were among the first to settle in the West Elkton area (1804-05), the first five pages of the earliest Elk Monthly Meeting Record of Births and Deaths are filled almost exclusively with names of Pennsylvania and New Jersey Quaker families who came a few months later (1805-06). The Gauses, Starrs, and Wilys from Pennsylvania and the Ballingers, Browns, Scotts, Imlays, DeCamps, Wiltses, Moores, Edgertons, Woolmans, and VanSchuyvers from New Jersey—were from areas strongly influenced by the New England/John Woolman/Elias Hicks form of Quakerism. In general, members of Elk Monthly Meeting whose families originated in the Northeast were more likely to be Hicksites. Most of these families lived west and a little north of the village of West Elkton in what is now Somers Township. (The area then was referred to as "Seven-Mile" because of the creek that snaked south from near Eaton, Ohio for seven miles or so.)

These Pennsylvania, New Jersey and South Carolina Friends all arrived in the area about 1806 and attended Elk Monthly Meeting from their arrival until 1821. By then the population had increased so much that Friends at Seven Mile requested of Elk Monthly Meeting the privilege of holding their own Meetings for Worship. Their request was granted and eventually, they had enough members to warrant their own Monthly Meeting—"Westfield."

At the same time, Elk Monthly Meeting had another Indulged Meeting under its direction: West Union Indulged Meeting. When the Hicksite/Orthodox controversy erupted, the Minutes recorded a preponderance of certain family names on the "disowned for disunity" list, most of them from areas west of West Elkton. Westfield Monthly Meeting and West Union Indulged Meetings were both "hotbeds" of Hicksite activity. (Westfield Monthly Meeting also split—but the majority of its members were Hicksites and they retained control of the meetinghouse.) Elk Monthly

Meeting (O) laid down the troublesome West Union Indulged Meeting, but its members were absorbed into Elk Monthly Meeting (H) or Westfield Monthly Meeting (H).

The "Orthodox" in Elk Monthly Meeting

For the most part, those in Elk Monthly Meeting who favored the "Orthodox" came from the South. In 1804-05, the first families to settle in the area—Stubbs, Jones, Hart, Maddock and one branch of the Mendenhalls—immigrated to Ohio from the Quaker settlement of Wrightsborough, Georgia. They were followed the next year by the "Bush River" Quakers from South Carolina—the Cooks, Hawkins, Kenworthys, Roberts and Randalls —and North Carolina Quakers—the Pucketts, Bogues, Johnsons, Dennys, Talberts, and branches of the Brown and Mendenhall families. These Southern families had significantly different experiences as Quakers that influenced their approach to religious faith. Instead of peaceful farms and villages visited by the likes of John Woolman, Southern Quakers had encountered a bullying governor and belligerent "Regulators" (in North Carolina), and they had been surrounded by the oppressive economic system of slavery.

In *Quakers in Conflict*, H. Larry Ingle speculated on why so few rural Quakers in Indiana Yearly Meeting supported "the reform cause." He suggested that

> "The Carolinians who flooded into Indiana—naming counties and creeks after those they had left behind—had never been touched by Hicks's brand of Quakerism as had Friends from Pennsylvania and Maryland, where over the years he had built up a solid

core of supporters."

In the days before political correctness, an Indiana Hicksite leader, Noah Haines, equated orthodoxy with a Southern background. According to Ingle, Noah Haines said of a predominantly Orthodox meeting: "the members are mostly Southern people, and they generally have Closed up all avenues of obtaining correct informatio...our opponents [i.e. the evangelicals] are very kind to such by furnishing them with their declarations and the Friend [an evangelical publication], and EB's [Elisha Bates'] papers, Cautioning them not to Read anything on the other side."

One example of this tendency is apparent in a minute from Elk Monthly Meeting in September 1828. The minutes contain the complaint against John C. Imlay that led to his disownment for, in addition to "manifesting disunity," endeavoring "to enforce the

reading of a piece of writing at the rise of our meeting contrary to order." No doubt the "piece of writing" was something in support of Elias Hicks.

Two Elk Monthly Meetings

When Elk Monthly Meeting split, the resulting separation caused painful distance between Friends, friends, and family

members that lasted for generations. For more than a decade, from 1828 to 1839, two Elk Monthly Meetings met each week in West Elkton, each claiming to represent the true Quaker faith. The "Orthodox" Friends retained control of the Meetinghouse and the Meeting's record books, which accounts for the fact that current members of Elk Monthly Meeting are unaware of a significant part of their Meeting's heritage. (Elk Monthly Meeting (H) minutes and records were left with Westfield Monthly Meeting (H), and have been preserved in the Indiana State Library Quaker Archives.)

In October 1828, the Orthodox in the Meeting had already disowned William Nixon, Samuel Stubbs, John C. Imlay, Isaac Gause, Mary Stubbs, Martha Nixon and Sarah Nixon for expressing views contrary to the stance of Indiana Yearly Meeting (O). Those seven, most of them respected leaders in Elk Monthly Meeting, held meetings with sympathizers to discuss the possibility of holding separate, non-evangelical Meetings for Worship. Learning that more of their members had attended these meetings, the Orthodox group in Elk Monthly Meeting issued four more disownments. From the Orthodox Minutes, 1st of 11th Month 1828:

> The Preparative Meeting complains of Thomas Scott for manifesting a disunity with the proceedings of Friends and for attending meetings of the Separatists and identifying himself therewith. Francis Maddock and Newton Stubbs are appointed to visit him on the occasion and endeavour to convince him of his error and report to next meeting.

> The Preparative Meeting complains of Abner Scott for manifesting a disunity with the proceedings of Friends and for attending meetings of the Separatists and identifying himself therewith. Job Talbert and William Jones are appointed to visit him on the occasion and endeavour to convince him of his error and report to next meeting.
>
> The Preparative Meeting complains of Aaron Vail for manifesting a disunity with the proceedings of Friends and uniting with Elias Hix and his doctrine. Mordecai Moore, Jonathan Roberts and Wm. Stubbs, Jr. are appointed to take an opportunity with him on the occasion and endeavour to convince him of his error and report to next meeting.
>
> The Preparative Meeting complains of Nathan Stubbs for manifesting a disunity with the proceedings of Friends and for attending and uniting with a meeting of the Separatists. Julius Lane, David Branson and Jonathan Cooper are appointed to visit him on the occasion and endeavour to convince him of his error and report to next meeting.

To anyone familiar with the Meeting Minutes up to this point, seeing the names Samuel Stubbs, Mary Stubbs, Aaron Vail and Nathan Stubbs in disownment minutes is sobering. Nathan Stubbs was the first Quaker settler in the area, followed closely by his brother and sister-in-law, Samuel and Mary Stubbs. In the first twenty-plus years of Minutes, both men's names regularly appeared in positions of leadership. After reading the earlier Minutes, even two hundred years later, it's difficult to read these disownments without a sinking feeling. When Nathan Stubbs and Aaron Vail were disowned, the situation was dire.

Joseph Maddock in his diary, however, dismisses those who separated from Elk Monthly Meeting as an insignificant splinter group. Maddock, an Orthodox Friend who was a young man in 1828, wrote of the Hicksites: "There was not many that separated who had been or were active and prominent members of Society in our Meetings for Discipline" (i.e., Business). He was quoted by his grandson (also an Orthodox Friend), A.T. Maddock: "The old diary

to which we have access in writing this history says that but few of these seceders were leading lights of the church or belonged to the meeting for discipline."

Perhaps Joseph Maddock believed what he claimed, though it's difficult to imagine. The early Minutes are filled with references to Samuel and Mary Stubbs, John C. Imlay, Isaac Gause, Nathan Stubbs, Aaron Vail, Thomas Scott—all at one time or another appointed as representatives to the Quarterly Meeting; appointed to report to the Meeting for Sufferings what was taken for Military Demand; appointed to build a meetinghouse; appointed to propose names for Clerk and Assistant Clerk; appointed Clerk or Assistant Clerk, appointed Elders and Overseers. And all disowned for being "out of unity" with the Meeting and having Hicksite sympathies. The list of those first disowned is a "Who's Who" of founders and important Elk Monthly Meeting leaders.

It is telling, too, that the disownment minutes for Aaron Vail and Nathan Stubbs, who built the meetinghouse, are followed by this one:

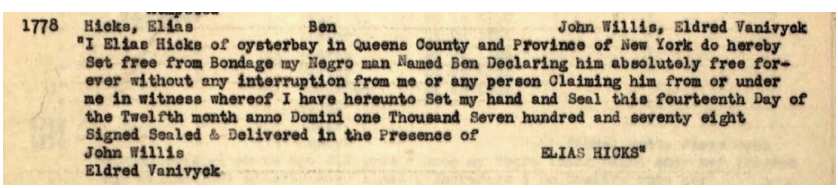
> This meeting coming under a concern in regard to rights of Land belonging to this monthly meeting, Francis Maddock, Thomas Talbert, Mordecai Moore, Joseph Stubbs, Jr., Wm. Kenworthy and Gabriel Swain are appointed to examine into the situation thereof and prepare the manner if necessary for it to be transferred to and report to next meeting.

"A Hardness That Should Not Have Been"

Like other Quakers forced to choose between these two ways of interpreting their faith, West Elkton Friends were influenced by family background and individual conscience. For all, Hicksite and Orthodox, the choice often caused painful division among family members and lifetime friends.

Once again, the following comment does not come from a West Elkton Friend, but it nevertheless expresses the feelings and experiences of many West Elkton Quakers during the Orthodox/ Hicksite split.

How awfully it does seem to feel [to] well considerate friends, as more especially to our dear relations in such a bewildered situation, so deceived by the grand adversary. There is a couple in my knowledge that has lived a great many years as husband and wife, and he has so far deviated from the truth as to tell his dear and affectionate bosom friend that he had gone with her to meeting the last time; he has joined the Hicksites (Samuel Parker of Richmond, Indiana).



1778 Hicks, Elias Ben John Willis, Eldred Vanivyck

"I Elias Hicks of oysterbay in Queens County and Province of New York do hereby Set free from Bondage my Negro man Named Ben Declaring him absolutely free forever without any interruption from me or any person Claiming him from or under me in witness whereof I have hereunto Set my hand and Seal this fourteenth Day of the Twelfth month anno Domini one Thousand Seven hundred and seventy eight

Signed Sealed & Delivered in the Presence of

John Willis

Eldred Vanivyck

ELIAS HICKS"

Elias Hicks was an early advocate for abolition and worked to end the institution of slavery in the State of New York.

In West Elkton, the Hicksite Friends held their first separate Meeting for Worship and Meeting for Business on the 6th of 11th Month, 1828, less than a week after Nathan Stubbs, Aaron Vail, and Thomas and Abner Scott were disowned. Within the first few meetings, Men's and Women's Meetings of Hicksite Friends each produced lists of founding members.

ELK MONTHLY MEETING (HICKSITE)

Men's Meeting	Women's Meeting
Nathan Stubbs (Clerk)	Martha Nixon (Clerk)
John C. Imlay (Asst. Clerk)	Sarah S. Simmons (Asst. Clerk)
Samuel Stubbs	Mary Stubbs
William Nixon	Mary Scott
Thomas Scott	Bethiah Hancock
Thomas P. Simmons	Rebecca Simmons
Aaron Vail	Everline Simmons
Isaac Gause	Eleanor Vail
William Stubbs	Henrietta Nixon
John M. DeCamp	Anne Nixon
Henry Stubbs	Hannah D. DeCamp
Henry Wiltsee	
William Hickson, Jr.	**Minors:**
Samuel Vail	Abigail Ann Scott
Abner Scott	Mary Scott, Jr.
Daniel Scott	Merabah Patience Scott
Amos Scott	Elizabeth Hancock
Samuel S. Scott	Mary Hancock
William Nixon, Jr.	Susannah Nixon
John Gause	Penniah Nixon
Israel Gause	Martha Ann Nixon
	Hannah Brown
	Mary Vail
	Laine DeCamp
	Lydia DeCamp
	Anna DeCamp

In his memoirs, Elk MM Friend Henry Stubbs wrote about the conflict and stress on relationships caused by the split. He particularly commented on the animosity directed at his uncle, the venerable Samuel Stubbs. The following sentences in Henry's memoirs seem to imply that Samuel Stubbs was mistreated somehow by Orthodox members of the Meeting which included some of his own family, like his son, Newton Stubbs, who was a leader of the Orthodox faction.

> I have seen Newton's father [Samuel Stubbs] come there [to the meetinghouse] an old man . . . He was between 60 to 70 years of age and just as good a[ll] right as most of them but [they] claimed they were the true Friends of the original stamp being Orthodox.

The separation of faiths was difficult in all close relationships, but Henry personally experienced the distress that resulted when husband and wife, still living together, turned down separate spiritual paths. Many years later, widowed and remarried twice, he wrote thoughtful comments about the consequences of his "going" with the Hicksites, while his first wife remained Orthodox:

> About the year 1827 there was a divide in the society [of] Friends called Hixite [sic] and Orthodox. Well, it fell to my lot to go with the Hixites, and my wife, through her mother's influence, went with the Orthodox. So when there was division in the family, matters were more serious and created hardness that should not have been.
>
> Mary Pray was my mother-in-law; she was among the most strict class of Orthodox. She lived with me for many years being a widow and having no home but among her children. Therefore she was often with us.

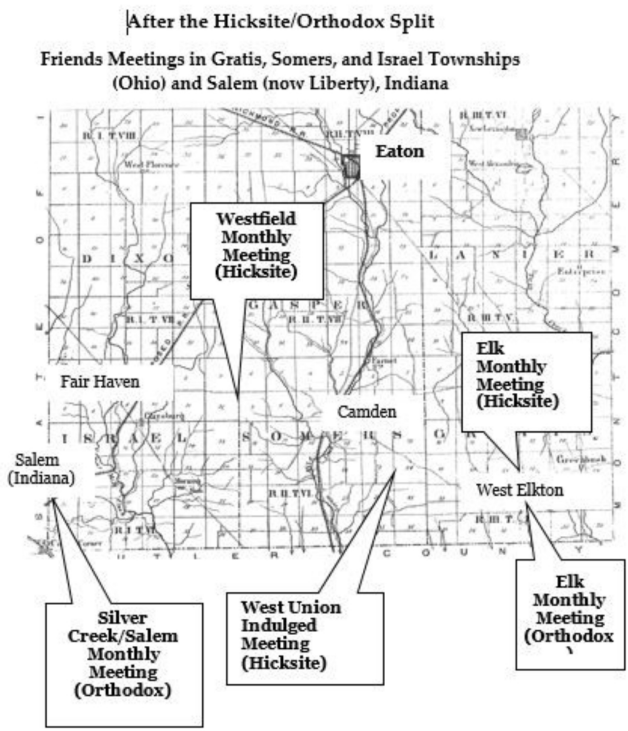
Near the end of his account, Henry wrote:

> Now I have told some of the troubles that were caused by one part of the head of a family belonging to one society and the other one belonging to another society. Such things ought not to be, so I would caution any two who were match-making to be of one faith and one mind, in body and in spirit, that they might dwell together in love and true harmony, and dwell together in peace and quiet throughout their days, let there be many or few, in this life or the life to come.

After the split, Elk Monthly Meeting (O) in Gratis Township

and Silver Creek/Salem Monthly Meeting (O) in Union County, Indiana, remained in Westfield Quarterly Meeting (O). Fountain Monthly Meeting, located near Colorado Springs, Colorado was also part of Westfield Quarterly Meeting (O) from 1874-1883.

Elk Monthly Meeting (H), West Union Indulged Meeting (H) and Westfield Monthly Meeting (H) formed Westfield Quarterly Meeting (H) which was active until about 1913.



1871 Township map courtesy of Preble County Recorder's Office.

CHAPTER 6 The Meetinghouse Dispute

At Waynesville the Hicksite body retained the Meetinghouse; however, in most other cases west of the Alleghenies, the Orthodox body retained it.

—"History of Ohio Valley Yearly Meeting." *Book of Discipline of the Ohio Valley Religious Society of Friends, 1978*.

On June 1, 1816, Thos. Talbert, Geo. Jones, Samuel Stubbs, and Nathan Stubbs were appointed to superintend and manage the building of a brick meeting house. There is nothing further in the minutes to tell us about the work of the committee, but from other sources we gather the information that it was built in 1818. A brick was found when the church was torn down in 1872, with the year "1817" marked on it. No figures can be had as to the probable cost as the minutes are silent on this matter. —A.T. Maddock, *The History of the Quakers at West Elkton*

In early November 1828, Elk Monthly Meeting of Hicksite Friends held its first official business meeting separate from

Orthodox Friends. It began its Book of Records with the following statement:

> By the frequent appearance of apprehension and a disposition to accuse and disown Friends manifesting itself among many of our opposing brethren, which caused a great deal of uneasiness and painful feelings to many Friends, which we believe to be a departure from the doctrines, precepts and examples of our Holy pattern as well as of those of our primitive Friends—
>
> Under these painful circumstances we have thought it best to quietly withdraw from the meetings of our opposers, but not from our ancient principles, nor from the salutary exercise of the Discipline. But from the strife and confusion occasioned as we believe to be a departure from that inward guide, the Light of Christ that enlightens every man that cometh into the world, we have therefore agreed to hold our monthly meeting as follows.

What followed was the appointment of Nathan Stubbs as Clerk of the Day for the Men's Meeting, then the appointment of a committee to find a Friend to serve as Clerk, (eventually it would be Nathan Stubbs who served for several years) and a proposal that the time of the (Hicksite) Monthly Meeting and Preparative Meeting be altered to the second Fourth Day (Wednesday) of each month, and the midweek Meeting for Worship also be held on Fourth Day instead of Fifth Day. This was intended to eliminate conflict with the Orthodox meetings on Fifth Days (Thursdays). As it turned out, however, First Day (Sunday) Meetings were the main point of contention.

On the 10th of 12th Month 1828, Hicksite Women Friends held their first meeting, separately from the men as was customary. In the initial minute of the Women's Meeting for Business (H), we find a reference to the frustrating power struggles in Elk Monthly Meeting between the majority, who favored the evangelical view, and those who resisted evangelical practices. On a philosophical level, the issues were lofty; on a practical level, matters degenerated into pettiness. Here is how it felt to the women who decided to withdraw from the "orthodox" Elk Monthly

Meeting:

> In consequence of an objection made by a part of the Meeting against the other part of the Meeting having any part in the transacting of business of said Meeting, and the Clerk being one of the party so objecting, it was concluded by Friends to hold the monthly meeting independent of that party and upon the principles of its first establishment.

Who Gets the Meetinghouse?

The conflict over participation in Meeting business led to further conflict over use of the Meetinghouse in general, which deteriorated into a wholly unworthy display of childishness on the part of both Orthodox and Hicksite Friends. Perhaps the very childishness is evidence of the depth of pain experienced by those on both sides.

In some Monthly Meetings, as in Mount Pleasant, Ohio, the Hicksites and the Orthodox managed to work out ways to share a Meetinghouse, alternating times of meetings or assigning certain parts of the building to one side or the other. This was easier, of course, in Meetings that had large Meetinghouses. By 1829, however, disputes over possession of meetinghouses cropped up all over Indiana Yearly Meeting. In view of the admonition in Friends' Discipline to settle disputes within the Society and not in secular courts, the Indiana Yearly Meeting for Sufferings issued a special statement permitting Orthodox Friends to seek legal settlement, if necessary to retain control of the Meeting's property.

1872 Elk Meetinghouse,

photographed sometime before 1900. (Note horse barn, far right.) The Meetinghouse in dispute in 1830 would have been the previous one built on the same site in 1816-1817.

Helpful Advice from the Orthodox Yearly Meeting

In 1829, Indiana Yearly Meeting (O) sent the following lengthy advice to all its subordinate meetings warning them about the "anti- Christian" Separatists.

To the Quarterly and Monthly Meetings within the limits of Indiana Yearly Meeting—

Dear Friends:

This Meeting having received information from various apartments [sic] of society in the limits of our Yearly Meeting that numerous violations of our religious society rights and privileges have occurred by interruptions in our meetings for worship and discipline and a number of us have been the distressed and suffering witnesses of these facts and that in divers instances we have been dispossessed of our meetinghouses and Books of Record belonging to the society by the followers of Elias Hicks. We have observed with deep concern the spread of his anti-Christian doctrines. Individuals in membership with us under the influence thereof have gone into rebellion against the order of society and set up separate meetings acknowledging unity with him.

In consequence of these disorderly proceedings, Monthly Meetings have proceeded agreeably to our discipline to issue testimonies of disownment against many. The cry of persecution has been raised against friends who were engaged in the exercise of our discipline. This cry of persecution strikes forcibly at discipline for if the exercise of it against the violator either for immoral conduct or unsoundness in doctrine is persecution, then to avoid becoming persecutors we must dispense with the discipline. But this alarming position is contrary to the soundest principles of religion and morality directly leading to a state of anarchy. A church without discipline, a state with [cut off page]. It is plainly manifest that wherever the antichristian doctrines of Elias Hicks have been embraced from Canada to Virginia, from Vermont to Illinois, we find them producing the same opposition to the order of Society. The Society of Friends has ever since its first rise believed and acknowledged the authority of the magistracy to be a divine

ordinance, the intent and purpose of which agreeably to scripture is for the punishment of evil doers and praise of them that do well. Robert Barclay in his *Apology*, Proposition 14th, Page 456 on the powers of evil magistrate has the following: “That no man under the pretense of conscience prejudice his neighbor in his life or estate nor do anything destructive to or inconsistent with human society in which case the law is for the transgressor and justice is to be administered upon all without respect of persons.”

In a confession of faith signed by thirty-one members, George Whitefield with others, presented to Parliament in 1693 the following article is contained, viz. “That magistracy or civil government is God's ordinance, the good ends whereof being for the punishment of evil doers and the praise of them that do well” (*Sewell's History*, Vol. 2nd, Page 511).

Under this view of the subject we believe it to be consistent with our religious principles to apply to the civil authority for protection. We therefore state that the object

in view is to secure to our Society its just and lawful rights and privileges desiring to pay due respect at all times to conduct and actions emanating from principles purely conscientious, but believe it right to bear testimony against and hold in abhorrence those principles and practices which appear to the law necessary.

Signed on behalf of the Meeting for Sufferings of Indiana Yearly Meeting

In Elk Monthly Meeting (O), it is interesting to note that, at the same Meeting for Business (October 1828) in which the Orthodox members disowned Nathan Stubbs, they also appointed three Friends to act as Trustees and look into the property rights of the Meetinghouse. Nathan and Samuel Stubbs (already disowned) had been in charge of constructing the meetinghouse in 1816-1817 and were involved in maintaining it in the intervening years, as was John C. Imlay, another Hicksite Friend. (For instance, this minute from 11th Month 1823: William Jones, John C. Imlay, Nathan Stubbs, and Thomas Hart were "appointed to procure materials and build a chimney to our stove, in any way they may think best and any other necessary repairing to the house, and report when complied with and bring forward their charges.")

In reacting to the separation, Orthodox Friends of Elk Monthly Meeting seemed unable to rise above their fear of “Hicksite doctrine” and their sense of betrayal. Yes, they wanted to hold onto the group’s property; at the same time they seemed determined to punish the “Separatists” by refusing to let those who had “separated themselves” use the Meetinghouse for worship or any other purpose. For several years and throughout the dispute, the Orthodox minutes continue to report disownments; eventually, at least 45 adults were disowned specifically for “uniting with those who have separated themselves from us.”

The dispute over use of the Meetinghouse may be best presented without comment, letting those involved speak for themselves. Fortunately, personal accounts exist from each side of the dispute in Joseph Maddock’s diary and Henry Stubbs’ memoirs.

In addition, each side recorded in its Minutes the "official" communications the groups had with each other. Though much is missing and left unsaid in the Minutes, reading them conveys the anger, hurt and frustration Friends of West Elkton experienced during this first major separation.

Joseph Maddock, Orthodox

Here is a summary of the Hicksite Separation from Joseph Maddock who was a young man when the dispute occurred. Along with all the Maddock family, he chose the Orthodox approach, serving Elk Monthly Meeting (O) as Assistant Clerk, Clerk and Elder throughout his life. The following account of the Hicksite split and the Meetinghouse dispute comes from his diary, written over twenty years after the events occurred.

> In the year 1828 there was a separation in our religious society known as the Hicksite Separation, headed by the late Elias Hicks of Long Island, New York. Hicks and his adherents adopted a new Unitarian Doctrine and principles in which some of them went out into near open infidelity. In Elk Monthly Meeting, which was at that time a large one, the particular meeting at Elk and a small one called West Union—held about four miles west of Elk—comprised the meeting.
>
> About one fourth of the members seceded and set up a meeting to themselves, meeting at 1:00 p.m. on First Days and at usual hour on Fourth Day. Our Meeting being first established and held on First and Fifth Days at 11:00 a.m. There was not many that separated who had been or were active and prominent members of Society in our Meetings for Discipline. Their Meeting, being not very well attended by other people or our young Friends, concluded to change the time on First Day to usual hour of our Meeting and asked for one end of the house to accommodate them, which was not granted by Friends.

Some Friends became excited and warmed up with an untempered zeal and locked the House. This was very trying to other Friends, for instance, a son locking the door against his father and mother. The separatists staying out a while held their Meetings under the shade of the trees. They then commenced breaking in and holding their Meetings in the House. This was pretty high times, one party locking the door and the other breaking in, which continued for some time, perhaps near two years. This was very trying times to some on both sides and had a discouraging effect on Society to see those that were at one time united in church fellowship so at odds with each other, very discouraging to us young people and caused some to entirely leave Society. Yet most of us remained attached to Friends and kept their principles.

After a while, report came of the decision of a suit at law in the State of New Jersey that a school fund was awarded to Friends by the Supreme Court in Chancery. The Hicksites concluded to leave the Meeting House and built one for their accommodations near by about half a mile

distance, where they continued to hold their meetings for a few years. One of them removing, others died; the Meeting became very small and discontinued.

Henry Stubbs, Hicksite

On the other side, Henry Stubbs recorded in his memoirs the Hicksite version of the story. Henry Stubbs and his brother, William, were the only two of Nathan Stubbs' five sons to join him in the Hicksite meeting in West Elkton. Henry Stubbs was about 22 years old in 1828; he was one of the original members of Elk Monthly Meeting (H) and served as Assistant Clerk and then Clerk. He was also one of its most steadfast members; when the Meeting was laid down in 1839, he joined Westfield Monthly Meeting (H) and took with him the Elk Monthly Meeting (H) minutes and records, giving them into the care of the Westfield Clerk. What follows is a summary of essentially the same events recounted by Joseph Maddock, but from the other side of the dispute.

> About the year 1827 there was a divide in the society [of] Friends called Hixite [sic] and Orthodox. Well, it fell to my lot to go with the Hixites . . .
>
> I used occasionally to take the team and take the family to Meeting [on First Day] but our meetings were both held in the same house and at different times in the same day. But the Orthodox thought to defeat us, so they provided locks of various kinds and fixed to the doors. They held their meetings in the forenoon on the Sabbath and the mid week meeting on the Fifth Day. Ours was held on the Fourth Day, so I and my brother, Will, went often at an early hour and took a hammer and broke off the padlocks so the house would be opened for the meeting. Finally the Friends Orthodox did not stop us from occupying the house.
>
> The Orthodox had a committee appointed to watch the [Meeting] House; my brother-in-law Mordecai Moore was one and Newton Stubbs was another. . . .
>
> Well this condition of things lasted for years. The

Orthodox seemed to think they could hold the property as they were the "original" Friends and for that end, they put their lock to the door and put their committee to guard it intending to take the law or put in force. But when they consulted Lawyer Wood, he discouraged them and told them it would be considered like children playing, when one party would build up pens the other would come along and tear them down. Both would be equally entitled to the property. Then they kept locking the doors. We would go there and open them up with knocking off the padlock or find another key that we could unlock with.

It was like children's play sure enough. I well remember there was once we went there and there was no visible fastening, so we mistrusted there was some new invention. The windows had shutters to them that latched inside. Finally we found one the blinds loose. We came to look they bored a hole through the sash then we found a small cord about twenty feet long that was fastened to a bolt that fastened the door that went into the men's end of the house. So we entered the house as usual instead of setting out as had been done some times.

I am not positive how long this condition of things lasted but [it] was for some years. But, as we were in the minority, the thing was compromised. We built a new frame house so the matter settled and finally died out. There were many of our old Hixite Friends died and quite a number moved away so our monthly meeting went down in that place.

So in a number of places up in Mount Pleasant, Ohio where the Hixites were in the largest party, the body of Orthodox applied to the legislature to be an incorporated body. They found that it could not be done like Methodist and Presbyterians for the reason that the Friends Society had a birthright in their society, whereas others had not, so they could not get incorporated so as to hold the meeting house property.

. . .

Now let there be light on any subject, and view it from cause to effect, be sure you are right, then go ahead, and I think you will come out all right, indeed, I am about sure of it for I can speak as the aged of old, "I have never seen the righteous forsaken nor their seed begging bread."

If we can be sure our acts are just and true we will not likely be deceived ourselves, but will have just judgment of others, for those that do right within themselves are not liable to err themselves, so we should attend to the still small voice all may be possessed of whilst in true meditation. This advice I give that all that will may look and see for themselves and not have to pass through the fiery furnace of affliction as I believe I have done in my first setting out to rear and raise a family as I have done through much tribulation.

The Dispute As It Appears In Meeting Minutes

Hicksite: 3rd of 12th Month 1828 - The following communication given from our Preparative Meeting, held the 3rd of 12th Month 1828, and directed to the Orthodox Preparative Meeting, held the 4th of 12th Month, 1828, which was accordingly presented, but no answer returned, and is as follows:

Dear Friends—

In consequence of your assuming to yourselves the authority to disown us from being any longer members of the Religious Society of Friends, which act we believe to be contrary to discipline as well as of right and justice. Then we may inform you that we can by no means acknowledge your pretending thus to deprive us of our religious privileges in Society as of any avail whatever, but believe it our duty to

continue to meet and at our usual places of Meeting, but to avoid confusion and the painful experience of your refusing us even the hand of social friendship, which appears to us to be so far from the Christian duty of doing good for evil, that it more like doing evil for good.

As we have felt no disposition to treat you in so disrespectful a manner, we have concluded to meet on the Fourth Day of the week at the usual hour, and on the First Day of the week at the 1st Hour in the afternoon. [The Orthodox regular hour for worship was 11 a.m.] At which times, we are very desirous of meeting without being interrupted. But if you should continue your sitting till after the hour we have appointed for our meeting and we should come

in and quietly take our seats, which we think it our duty to do, we hope you will not take it amiss, as we believe our right to the house according to our numbers equal to your own, as we have contributed as largely to the Building of it, and we have further to add, that as your select Meeting will interfere with our sittings, and believing the House large enough to accommodate us and you both, we would be very willing to occupy one end and you might the other—

Hicksite: 10th of 4th Month 1829 - A proposition was laid before this Meeting for the alteration in the time of holding our First Day Meetings from the 1st to the 2nd Hour in the afternoon, which being united with, Friends conclude to meet at that hour in future.

Orthodox: 5th of 9th Month 1829 - Wm. Jones, John Kenworthy and Samuel Maddock are appointed to repair the broken glass in

the window of this house, putty in the glass, and make what other repairs they find to be necessary and report to next meeting.

Orthodox: 10th Month 1829 - Repairs made to meeting house – cost 87½ cents

Hicksite: 14th of 4th Month 1830 - Nathan Stubbs, John C. Imlay, Isaac Gause and Samuel Stubbs are appointed to endeavor to bring our opposers to an amicable arrangement respecting the property belonging to Friends, as a Meetinghouse and grave yard, and to make them every offer of a conciliatory nature that they can devise likely to terminate the unhappy difference that subsists between us. And if they cannot bring them to an amicable settlement, to adopt such other means as they may think best to preserve our rights; as Friends have been deprived of the privilege of holding their Meeting in the Meetinghouse at this time by our opposers having a school in the Meeting house, and being desired to dismiss the school till our Meeting ended, refused.

Hicksite: 12th of 5th Month 1830 - The Friends appointed to make friendly overtures

to our opposing brethren report they have attended to their appointment and presented them with the following written communication, viz:

To Jesse Kenworthy, Mordecai Moore and all others who may approve of your conduct in disturbing our Meeting for religious Worship:

We think right to make you another proposal to let you know that we are still desirous of making an amicable settlement of all differences amongst us. But if we shall fail in this, we are very solicitous that we may so far come to an agreement about the property as to be permitted to hold our religious Meetings in Peace and Quietness, and not be disturbed as we have lately been by your coming into our Meeting in time of Worship and disturbing us, and when civilly requested to wait till our Meeting for Worship was over, you have refused and proceeded to read what you had previously prepared and greatly disturbing us in our sitting. And not content with this, have set up a School in the Meetinghouse to prevent us from meeting. And have actually disturbed us so as to make us leave the house and hold Meeting in the yard.

Which conduct we believe to be inconsistent with the truth and precepts of the Gospel, as well as that of depriving us of what we believe to be our rights. And as you have heretofore refused to come to any settlement with us, we now offer to meet you again in a friendly way and endeavour to settle all matters of controversy and if this shall not be acceded to, we are willing to leave it to the decision of disinterested men to be chose by the parties; which is agreeable to the Discipline you profess to be guided by, which directs that where differences take place and cannot be settled by the parties, that it be referred to others that are not interested—

And we being appointed by our Meeting to make you pacific proposals, we think right to hand you this and are

ready to receive any answer you may think proper to make.

4th Month 14th, 1830

NB: We desire this may be presented to your Meeting and an answer returned.

John C. Imlay

Sam'l Stubbs

Nathan Stubbs

Isaac Gause

We have received no answer to the preceding communication, but they still continue to prevent us from making use of the Meetinghouse by keeping the door locked. Therefore this Meeting thinks best to continue the same committee to make what further endeavors they may think best to secure our rights and report to a future meeting.

Orthodox: 8th Month 1830 - The subject of the Separatists breaking into this house and yard coming weightily before this meeting resulted in appointing Azariah Denny, Jesse Kenworthy, Nathan Cook, Mordecai Moore, Newton Stubbs, John Hixson and William Kenworthy to endeavour as far as is consistent with truth to keep this house and lot in our possession and attend here at the time of their holding their meetings here and produce a narrative of what they may find and what has

already occurred to next meeting.

Orthodox: 9th Month 1830 - The Friends appointed to prepare a narrative of the intrusions into and damage done to this house and yard by the Hicksites produced one which was approved, signed and directed to forwarded to the Quarterly Meeting with some corrections which corrections are submitted to Thomas Talbert, Wm. Stubbs, Gabriel Swain and Levi Lane who are to report to next meeting, and that committee continued with the addition of Joel G. Hutchin, Julius Lane, Wm. Jones, Joseph Randal and Levi Lane to take further account of their proceedings and report to next meeting.

Orthodox: 6th of 11th Month 1830 - The committee [that was] continued to take further account of the Hicksites breaking into this lot and house have produced a narrative of their intrusions, which was read and approved, and that committee continued to take further account of their intrusion (if any occur) and report to next meeting; the committee also produced a communication to this meeting which was approved and directed to be read to the aforesaid intruders. Which is

as follows:

> This is to inform you, Nathan Stubbs, John C. Imlay, Samuel Stubbs, Isaac Gause, and all others who have joined with you in violently breaking into our Meetinghouse that the object of our locking the house was merely to assert our lawful right and to support our testimony; not expecting but violence could break it open.
>
> We now think we have fully and lawfully asserted our rights and without the least idea or intention of relinquishing any part of that right, we believe enough has been done on our part to manifest to the world that we only wish to maintain our just claims, lawful and peaceable means. And that you have had full opportunity and have abundantly made use of it to manifest to the world that you are willing and entirely disposed to execute violence and
>
> Under these considerations we have concluded not to lock the house any more for the present as we cannot resort to violent measures as you have done and if you continue to intrude on us we shall think it our duty to take an account of it; and it is likely it will be published to the world; in order to show the spirits and principles that you act from.
>
> *Signed on behalf of Elk Monthly Meeting by Mordecai Moore, Clerk*

Thomas Talbert, Gabriel Swain, Wm. Stubbs, Newton Stubbs, and Mordecai Moore are appointed to correct and transcribe the narrative which has heretofore been kept by this meeting of the intrusions of the Hicksites into this yard and house and report

when ready.

Hicksite: 10th of 11th Month 1830 - The Friends appointed to make a proposition to our opposers, report they attended to their appointment and presented them the following proposition, viz: Friends taking into consideration the time of holding our Meeting on the First Day of the week, think best (in consequence of the information given us by our opposers informing us of their conclusion to leave the doors of the Meetinghouse unlocked) to continue to meet for the present at 2 in the afternoon, the hour we have heretofore done.

Orthodox: 14th of 12th Month **1830** - The committee continued to take further account of the Hixites' intrusions into this lot and house report they have paid attention thereto and that the Hixites still continue to meet here as usual. The committee further reports that the above communication was read to them as directed by last meeting which report was satisfactory to this meeting. And the committee continued to take further account thereof and report to next meeting.

Orthodox: 1st of 1st Month 1831 - [Illegible] . . . take further account attention to the subject and that they still continue to meet here as usual, the committee is released and the case of the house and property is referred to the Trustees of the Monthly Meeting.

Hicksite: 9th of 10th Month 1833 - Elk Monthly Meeting of Friends held (in consequence of our being deprived of our Meeting house by our opposers) at the house of Samuel Stubbs at Elk . . . Friends are united in changing the time of holding their Meetings on First Days from the 2nd to the 11th Hour.

Hicksite: 13th of 11th Month 1833 - Our monthly meeting was held this day in the House lately erected by us for that purpose at Elk, at which place we intend to hold all our meetings in future—

The Hicksite Meetinghouse

According to A.T. Maddock, this Hicksite Meetinghouse "was erected on the premises of Samuel Stubbs' [home], the father of the late Jesse Stubbs . . . It was situated a short distance northwest of Elkton on the road leading from Elijah Mendenhall's to Schlagle's on the Eaton Pike. . . . The house was built in 1832."

Almost as soon as it began, however, Elk Monthly Meeting (H) issued certificates to those wishing to transfer membership to the Westfield Monthly Meeting (H) located eight miles west of West Elkton. Elk Monthly Meeting (H) was "laid down" in 1839 and its remaining members absorbed into Westfield Monthly Meeting, which continued meeting until around 1913.

Reconciliation of Sorts

Joseph Maddock records in his diary details of a visit he and another Orthodox Friend made in 1872 to the Hicksite meeting in Westfield about ten miles west of West Elkton.

> On Fourth Day morning [Wednesday] 5th Month 8th, my friend Marmaduke Mendenhall and myself, on behalf of our committee, rode up to old Westfield settlement to attend the Hicks Friends Meeting. Only 8 were present of their members, it being their weekday Meeting. They treated us kindly and it seemed there was good feelings amongst them at the close of their Meeting. We introduced the subject of holding a general meeting in the settlement. They seemed thoughtful and considerate, but did not incline to join us in the concern.
>
> We went home with our aged friend

William Brown and took dinner with him and family, who treated us with much kindness, but told us that their Meeting House could not be had, as some of their members would object to it. We made arrangements for two Meetings on First Day the week following at the [Westfield] School House, Joseph Borredile and Jesse Brown offering to give notice and make accommodations as seemed satisfactory.

On First Day [Sunday] morning 5th Month 19th, went up to Westfield to attend the Meeting. Considerable rain having fallen the evening before, it looked somewhat discouraging this morning, yet we found several present. At 10:00 a.m. we sat down with them and divine good seemed to attend us in coming together and was a favored meeting. At 2:00 p.m. we again met, quite a large attendance. Our aged friend William Brown and wife being with us. After sitting down, our friend William Roberts came in and had such to say to the people who seemed to be interested and proved a satisfactory and encouraging Meeting. After it closed,

several came to us and desired the committee to hold more such Meetings in the future.

On First Day morning, 10th Month 20th, went up to Westfield settlement to attend a Meeting appointed by Quarterly Meeting committee; met at 10:00 a.m. in the Schoolhouse. Meeting rather small yet satisfactory. We met again at 3:00 p.m., a much larger Meeting and satisfactory. Many seemed glad to attend these Meetings. Many desired us to hold more such Meetings in the future.

The Westfield Meeting cemetery is still located on this site in Israel Township, Preble County, Ohio. The Find-A Grave website gives directions as "1 Mile North of SR 725, SW corner of Israel-Somers Rd. at the Kenworthy Road. Also Called *Quaker, Friends* and *Westfield Cemetery*."

CHAPTER 7 What to Do About Slavery

“In March I805 they gathered their worldly effects, passing the whipping post in full view of the auction blocks where helpless humans were sold to the highest bidders, even separating families, who would never see each other again.”

The above comes from Stubbs' descendent, Roger Avery Stubbs, family researcher and historian who posted the "Memoirs of Henry Stubbs" on the Stubbs family website. His description of the Stubbs brothers and their families leaving Wrightsborough, Georgia, addresses feelings about slavery that prompted many Quakers to move to western Ohio and eastern Indiana in the recently formed Northwest Territory—where slavery was forever prohibited.

For the first twenty years or so after settling in West Elkton, Friends could put the ugliness of slavery behind them; it ceased to be a reality in their daily lives. Events in the larger society, however, eventually brought the issue to the settlement and forced Friends again to confront the cruelty, injustice and oppression of slavery.

The following excerpt from the Ohio Historical Society website entry on "abolitionism" gives some background on the struggle to abolish slavery in the years leading up to the Civil War.

During the 1830s, a new type of abolitionist appeared

> —the radical abolitionist. Radical abolitionists called for the immediate end to slavery.… Other members of the American Anti-Slavery Society…agreed that slavery was wrong but also contended that the United States Constitution had created a legitimate government under which the people had the right to end oppression. Rather than threatening to break apart the United States, these abolitionists hoped to elect people of their beliefs to political offices so that they could make laws outlawing slavery. To achieve this end, these abolitionists formed a political party, the Liberty Party. Over time the Liberty Party evolved into the Free-Soil Party and then the Republican Party. This division between abolitionists remained until the end of the American Civil War in 1865, when the United States people officially outlawed slavery with the Fifteenth Amendment.

The Society of Friends and Slavery

For Friends everywhere, including the five or six hundred Hicksite and Orthodox Friends around West Elkton, the debate about slavery intensified in the decades preceding the Civil War. In principle, of course, all Friends opposed slavery, but *how*

to oppose it? What was the most appropriate response? The majority of Friends advocated abolishing slavery through gradual change, following the model of John Woolman who had reasoned patiently with slave-owning Friends in the 1700s.

"Colonization," a solution proposed by a non-Quaker group, found support among some Quakers. The idea was to return all *free* black people to Africa, but this scheme—of dubious origin and intent— aroused suspicion among those who understood that it actually benefited slave owners more than anyone.

Many who witnessed first-hand the physical and emotional suffering of slaves were moved to deep compassion. They interpreted Scripture and the teachings of Jesus as clear and explicit instruction for what to do about slavery. For example, Deuteronomy 23:15-16: "Slaves who have escaped to you from their owners shall not be given back to them. They shall reside with you in your midst, in any place they choose in any one of your towns, where they please; you shall not oppress them," was

referred as the “Fugitive Slave Law of Mosaic [i.e. based on Moses] Institutions.” For more and more Friends, avoiding confrontation and placating slave owners simply allowed the institution of slavery to continue. Those who strongly opposed slavery advocated “radical abolition,” i.e., an immediate end to slavery and emancipation of all slaves. Like all extreme notions, this concept was unnerving to more conservative people.

The Anti-Slavery League, an abolitionist movement, was composed of many different groups and organizations. Some of the people involved were not above inflicting violence and humiliation on slaveholders or bounty hunters when they could. Even among Quakers who bitterly opposed slavery, “Most Meetings warned members against cooperating with non-Quakers who did not use Quaker methods against evil.” But abolitionist activities, by their very nature, required working with diverse secular and religious organizations, and this posed a fundamental challenge to the Religious Society of Friends, which for nearly a century had defined itself as separate from the world. In his *History of Quakerism*, Elbert Russell describes the Quaker ideal during the 18th and early 19th centuries:

> . . . to be a ‘quiet’ and ‘peculiar’ people, set apart to bear a testimony for certain great principles by their message and mode of life; living in the world but not of the world. Their common designations for non-Friends were ‘the world’s people’ or ‘persons not in

profession with us.'

By 1841, a significant number of Friends in Indiana, Ohio and elsewhere opposed slavery strongly enough to support "radical abolition," and more, they opposed it strongly enough to work with groups outside the Society of Friends. As these Friends became more outspoken and more active in abolitionist activities, the conservative leadership in Indiana Yearly Meeting (O) issued an "Epistle of Advice" warning Friends against cooperating with abolitionists; anyone who did so, they said, would be removed from positions of leadership and ministry among Friends.

Matters came to a head in the Indiana Yearly Meeting (O) of 1841-42 when outspoken anti-slavery Friends were barred from participating in leadership or ministerial roles because of their abolitionist views. This precaution taken by Indiana Yearly Meeting (O)—designed to silence anti-slavery Friends—had the opposite of its desired effect. Excluded from leadership roles in Indiana Yearly Meeting (O), the passionate, committed anti-slavery Friends took action. Rather than remain silent, they separated and formed the Indiana Yearly Meeting of Anti-Slavery Friends (February 1843); among those most instrumental in its formation were West Elkton Friends, Mary and Newton Stubbs and Martha Wooten.

A "Body" Friend and the 1841 Breach in the Meeting

The following excerpt from Joseph Maddock's diary is a first-hand account of the split in Indiana Yearly Meeting (O) from the viewpoint of an Orthodox "Body" Friend expressing the perception that anti-slavery Friends were "radical abolitionists."

First, more background on Joseph Maddock, the author of this diary. Born in West Elkton in 1811 shortly after the area was settled, he was the oldest son of Nathan Maddock from Wrightsborough, Georgia, and

Sarah Fouts whose family was from North Carolina. He was also great-grandson of Joseph Maddock, leader of Quakers involved in the Regulator disturbance in North Carolina during the Revolutionary War, who led them to leave North Carolina and establish a settlement in Georgia (Wrightsborough). (See unflattering characterization of that Joseph Maddock in Jimmy Carter's novel of pre-Revolutionary War Georgia, *The Hornet's Nest.*)

Beginning in 1836, when he was twenty-five and first appointed Assistant Clerk of the Elk Monthly Meeting (O) and Clerk of the Education Committee, Joseph Maddock, like his great-grandfather, was a leader in his Quaker community. He served Elk Monthly Meeting (O) as Clerk of the Meeting from 1842-1847, through the difficult years when the split occurred between anti-slavery Friends and the majority of Indiana Yearly Meeting (O). From 1847 until his death in 1889, he was an Elder in the Meeting.

Maddock begins his account of the separation of Anti-Slavery Friends with the events of 1842, but the split actually began in 1841 when Indiana Yearly Meeting (O) issued an "Epistle of Advice" to all quarterly and monthly meetings barring outspoken anti-slavery Friends from positions of ministry or leadership.

From *The Diary of Joseph Maddock*

In the year 1842, there was much unsettlement in our religious Society on account of slavery in many places, and there was a class of our members who seemed to want to

push the emancipation cause to a great extreme. There was much excitement among a number of the antislavery party who were manifesting a very warm and active zeal so that there seemed to be danger of us tampering on our testimony on war. It was so extreme that the Yearly Meeting in 1841 issued an Epistle of Advice to the subordinate Meetings and members, cautioning the Friends against joining the overactive zeal of the antislavery societies and against opening our Meeting Houses to lecturers, which was warmly approved by some when the advice came down to the subordinate Meetings. It seemed to cause a good deal of concern for us, as by many Friends, that we might be enserviced [sic] in all our testimony, as well as on the subject of the freedom of the Colored Man. We were neither to run too fast nor to relax into a state of apathy and unconcern on this momentous question.

At the Yearly Meeting in 1842, things were as had been the past year. Very much of a party spirit was getting up in some places and some were denouncing advice issued last year and condemning Friends and using their influence in promoting dissension and discord amongst Friends in places. Also supporting a proposal on the emancipation cause which denounced all those who did not join in with them as proslavery, both in church and state, so that the Yearly Meeting came to the judgment to please some of their members who had been in these dissentions as they were manifestly not with us.

Accordingly, four members of the Meeting for Sufferings were released, who stood appointed by the Yearly Meeting. [Levi Coffin and Elbert Russell, both knowledgeable sources who were present, say *eight* members were released from service, including Martha Wooten from Elk Monthly Meeting (O).] This caused considerable excitement at the time. Perhaps if the Meeting had extended charity and more patience in this, it might have been better. But the zeal of some of those released was up to such a pitch they would not hear. The late Charles Osborn appeared to be the main leader in this sorrowful dilemma.

A committee was appointed to visit the subordinate Meetings with an Epistle of Advice. The committee in 11th Month met at New Garden Quarterly Meeting. It was the main seat of the insubordination. Those appointed to the proceedings of the Yearly Meeting also met as well as many Friends from other places, which was an uncommonly large attendance. The Meeting proceeded to its business and there was quite a warm time. Yet Friends were preserved in a good degree of patience. The Advices were read and accepted by Friends generally, and some that were opposed to these were released from Stations they had previously occupied in Society.

…

The disaffected part, seeing but little chance for theirs, called a meeting or conference, which met in 2nd month 1843 and decided to separate and organize a separate Yearly Meeting of Antislavery Friends. They proceeded after their Meeting to omit the Subordinate Meetings and organized four Quarterly Meetings out of thirteen Quarterly Meetings subordinate to Indiana Yearly Meeting. One in New Garden called Newport, one in Westfield called Salem, one in White Water . . . [*sic]*, one in Spiceland called Dutch Creek, and one in Northern called Northern [*sic*]. They manifested much zeal in the cause, visited their Meetings quite frequently, and held conferences amongst themselves.

They sent corresponding Epistles as prepared at their Yearly Meetings to all the Yearly Meetings of Friends on the Continent and to London and Dublin. They expected to be acknowledged at least by some of them, the proceedings of Indiana, or especially by London. But when the subject became to be considered in all three Yearly Meetings, they returned their Epistles with the information that they could not acknowledge them as Friends, which had a tendency rather to soften down their zeal. The London Yearly Meeting, in the year 1844, appointed a committee to visit the antislavery Friends in Indiana with an Epistle of Advice offered by their Meeting, which they attended the later part of the year 1845 and first part of 1846, attending our Yearly Meeting previously.

> The antislavery Friends expected the English Friends would advise the reinstating of them back again into Society and allow their occupation of the Stations they held when they separated. Yet when they visited them and read the Advice for them to relinquish their Meetings and return back again to the body, they were much disappointed in their expectations and denounced as strongly as Indiana Friends.

This is, of course, one side of the story. Those who withdrew from Indiana Yearly Meeting (O) and formed the Indiana Yearly Meeting of Anti-Slavery Friends told a different version which we will explore in the next chapter.

Other West Elkton "Body" Friends

The minutes of Elk Monthly Meeting (O) which remained with the "Body" Friends in Indiana Yearly Meeting (O), contain an interesting reference to an anti-slavery endeavor undertaken by Richard Timberlake and William and Delilah Stubbs with support from the Meeting.

In late 1845, Elk Monthly Meeting (O) appointed Richard Timberlake to travel to Wrightsborough in Columbia County, Georgia, to bring back to Ohio "some free coloured people." In December, William and Delilah Stubbs, referred to in the minutes as "Elders in unity with us," requested a "Travel Minute" from the Meeting in order to accompany and assist Timberlake in his mission. (Quakers traveling on Meeting business were usually given a letter from the Meeting to take with them, as an introduction and reference to other Meetings

they might visit. This letter was often recorded in the minutes.) According to Roger Avery Stubbs, the Meeting raised money to help pay their expenses and "to pay for transportation for any penniless free Negroes they might encounter." (from "Quaker Compassion," prepared for the Stubbs Family Reunion in 1981).

A couple of months later, William and Delilah Stubbs sent a letter to their son-in-law in West Elkton, John Maddock (brother of Joseph and father of A. T. Maddock). Dated February 3, 1846, the letter describes their trip to Georgia in detail and includes this reference to the situation of the "free colored people" around the old home settlement of Wrightsborough:

> Richard [Timberlake] has seen the colored people and the men that has the care of them and he is some of the mind there will be some difficulty in getting possession of them. So [page torn] can't tell when we shall start back nor which route we [page torn] go, we think of trying to get to the Tennessee River, go down [page torn] and up the Ohio. Most people tell us we can go that route much cheaper. The way we have come has cost us about fifty dollars each to get here.

A.T. Maddock (William and Delilah's grandson) refers to another letter his father John Maddock received, describing what happened after the West Elkton Quakers had been in

Wrightsborough for some weeks:

> They left the South several days sooner than expected after their mission had been completed. The mob spirit began to manifest itself among the slave holding element who thought these Quakers from the North were there for no good. They started late in the evening on the old fashioned stage with four horses that traveled all night, stopping only long enough to change teams. The whole journey home was made by the stage route, through Atlanta, Chattanooga, Nashville, via Cumberland Gap to Cincinnati.

A.T. Maddock says "their mission" was "completed," but we are left to wonder what kind of "transportation" they were able to provide for "penniless free Negroes." William and Delilah returned home by stagecoach, but it is doubtful free people of color rode with them. Perhaps Richard Timberlake accompanied them to a black settlement farther west or north of West Elkton. In the Elk Monthly Meeting (O) Minutes recording the return of William and Delilah's "travel minute" in April 1846, no mention is made of newly arrived "free colored people" who needed assistance and placement. In fact, the minutes imply that William and Delilah were grateful simply to have returned safely.

For law-abiding citizens, including many Quakers, helping slaves escape their masters amounted to stealing a man's property. Throughout the antebellum years, more cautious Friends who opposed slavery advocated legal means and gradual processes to abolish it. This changed with the passage of the Fugitive Slave Law of 1850, which required the return of escaped slaves to their masters, penalizing with fine or

imprisonment anyone who assisted runaways, including law enforcement officials who did not seize fugitives. Until the passage of this law, most Friends in Elk Monthly Meeting (O) seemed to have opposed "radical abolitionists." This attitude is revealed in meeting minutes in the years leading up to the passage of the Fugitive Slave Law and in Joseph Maddock's diary entries.

"After the infamous Fugitive Slave Law of 1850 was passed the attitude of Friends as a church underwent a great change. They became more radical, and affiliated with the Anti-Slavery Quakers…." wrote A.T. Maddock in his 1905 history of Elk Monthly Meeting (O). For instance, though John Maddock apparently did not join the Anti-Slavery Friends, he owned an inn/tavern known in local tradition to be a "station" on the Underground Railroad; today a historical marker on the site identifies it as "one station where slaves were hidden and aided on their route to freedom in Canada (1840-1863) known as the Underground Railway."

From the lists of known West Elkton "operators" on the Underground Railroad, it is clear that by 1855 most of the people in the Meeting, and indeed the entire village, tacitly supported abolitionist activities. Even those who did not actively help smuggle fugitives north to freedom, must have known their friends and neighbors were involved in doing so. To their credit, no one who helped a runaway was ever turned in by a West Elkton Friend, of whatever philosophical or theological bent.

The shift in attitude occurred not only in Elk Monthly Meeting (O), but throughout the Society of Friends. As Elbert Russell describes it: "The logic of events gradually forced [the Society of Friends] to take a different attitude toward the Abolition movement … most of the Anti-Slavery Friends gradually and quietly returned and were received without any acknowledgement of error; and in 1857 the remnant of the separated yearly meeting disbanded." Joseph Maddock, however, didn't acknowledge a change among "Body" Friends, attributing it instead to a change in Anti-Slavery Friends:

> Many of them became again valuable members of the Society. Those of them left behind still continued to keep their Meetings both for Worship and Discipline until about the year 1858. Then at their Yearly Meeting they came to the conclusion to dissolve their Meetings and return back to Society. A few still in places declined and kept up very small Meetings yet in two or three years they dropped all of their Meetings and generally returned. Many of them once again became valuable members which was the cause rejoicing with the honest-hearted of every class amongst us as well as them.

Fifty years later, A.T. Maddock phrased it this way: "In 1855 the breach that had existed among Friends since 1843 on account of slavery was healed. Concessions were made on both sides, and though they still differed to some extent on minor

questions—yet they came together in unity and ever after worshiped in peace and good fellowship after a separation of 12 years."

CHAPTER 8 The Second Split ~ Elk Monthly Meeting of Anti-Slavery Friends

During the 1830s and 1840, several people who later became famous among Quakers—or infamous depending on one's point of view—visited or were members of Elk Monthly Meeting (O). For instance, Levi Coffin was a regular visitor, as was his brother-in-law, Daniel Puckett (married to Beulah Coffin) and other friends and fellow workers on the Underground Railroad including Charles Osborn and Daniel Puckett's brother, Isom Puckett. Martha Wooten, (niece of Daniel Puckett and Isom Puckett) lived in West Elkton for over ten years and was well-known as a powerful minister of the Gospel. William Edgerton—who served for thirteen years as Clerk of the Indiana Yearly Meeting of Anti-Slavery Friends and whose written account of the split over abolition in Indiana Yearly Meeting is still considered authoritative—had family in West Elkton and attended Elk Monthly Meeting (O). He may even have been a member of the meeting for a while. In November 1836, a William Edgerton listed on the Elk Monthly Meeting (O) membership roll requested a certificate to the Silver Creek/Salem Monthly Meeting (O) near

present-day Liberty, Indiana.

Arnold Buffum from Rhode Island—one of twelve people (mostly Quakers) credited with organizing the Anti-Slavery League in the United States—visited and lectured in West Elkton during an 1840 tour of the American West (see Alpheus T. Maddock, Appendix B). Three years later in May 1843, an entry in the minute book of Elk Monthly Meeting of Anti-Slavery Friends records that Arnold Buffum, who was in attendance, informed the Meeting he had been formerly a member of the Society of Friends but was disowned by Smithfield Monthly Meeting in Rhode Island. He requested membership in Elk Monthly Meeting of Anti-Slavery Friends, and after due consideration, the Meeting accepted him as a member. Shortly afterward, Buffum requested a certificate from Elk Monthly Meeting of Anti-Slavery Friends to attend the Yearly Meeting in London to promote understanding of the anti-slavery cause.

Some of the best known anti-slavery leaders in Indiana Yearly Meeting (O), such as Charles Osborn, Daniel Puckett, William

Beard, and Martha Wooten, were “recommended” or "recorded" ministers, acknowledged as powerful speakers of Truth. All of them and others visited Elk Monthly Meeting (O) for Worship and held appointed meetings in the area, speaking “in Gospel love.” Some Anti-Slavery Friends, reflecting the evangelistic fervor sweeping the country, were decidedly *anti*-Hicksite; Charles Osborn, for instance, was a sharp critic of Hicksite Friends, but a staunch Anti-Slavery Friend. In most cases, however, Anti-Slavery Friends put aside Hicksite/Orthodox differences to work toward the larger purpose of abolishing slavery.

Anti-Slavery Friends and the Hicksite Meetinghouse

By 1843 when Indiana Yearly Meeting (O) split over the issue of abolition, the Elk Monthly Meeting of Hicksite Friends had already been laid down (i.e., dissolved, 1839) and its remaining members absorbed into Westfield Monthly Meeting (H) in Somers Township, a Hicksite meeting generally sympathetic to the anti-slavery cause.

Alpheus T. Maddock, writing only fifty years after the fact and having interviewed older members of Elk Monthly Meeting (O), reports that Anti-Slavery Friends met in the Hicksite Meetinghouse in West Elkton (on the northwest edge of town off Eaton Pike on

property belonging to Samuel Stubbs). He also reports that this meetinghouse was visited by nationally known anti-slavery leaders like Arnold Buffum and speakers like Frederick Douglas and the determined Henry Bibb, who escaped from slavery several times.

> In 1838 this house [i.e., the Hicksite Meetinghouse] resounded with the eloquence of the Hon. Fred Douglass, and a year later Henry Bibb, the runaway from Kentucky, spoke about the horrors of American Slavery. When he escaped from bondage he was handcuffed. On this side of the Ohio River, a man friendly to the slave unriveted the fetters. He [Bibb] had them on public exhibition at his meetings, they being reminders of his days of bondage and cruelty down in old Kentucky.

In 1843, Frederick Douglass and other anti-slavery speakers traveled to anti-slavery "conventions" in New York, Pennsylvania, Ohio, and Indiana. In his autobiography, Frederick Douglass wrote: "From Ohio, we divided our forces and went into Indiana" where their first stop was Richmond, Indiana. Though he does not mention West Elkton specifically in this account, given how close West Elkton is to Richmond (about 35 miles) and given how active Elk Monthly

Meeting of Anti-Slavery Friends was in 1843, Douglass no doubt spent time in West Elkton before leaving for Richmond, and would have been a speaker in the Hicksite meetinghouse in West Elkton.

Henry Bibb from Kentucky escaped repeatedly from different masters and was recaptured repeatedly. In 1837 he made his way north to Cincinnati and eventually to Canada via the Underground Railroad. He returned to Kentucky, in an unsuccessful attempt to bring his wife and children north to freedom. They were all recaptured, separated, and sold to new owners, but Bibb eventually escaped again in 1841 and went to live in Detroit where he became a leader in the anti-slavery cause.

In *Narrative of the Life and Adventures of Henry Bibb, An American Slave, Written by Himself*, Bibb says that in May 1844, he "went from Michigan to the State of Ohio, where [he] traveled over some of the Southern counties of that State, in company with Samuel Brooks, and Amos Dresser, lecturing upon the subject of American Slavery." Later that year, in the winter of 1844, Bibb traveled to Cincinnati and then via riverboat to Madison, Indiana, to find out what happened to his wife. (She was, he wrote, "living in a state of adultery with her master, and had been for the last three years.")

Henry Bibb traveled from Cincinnati to Michigan and Canada and back several times; it is more than probable that he passed through West Elkton more than once—first as a fugitive on the Underground Railroad in 1837 or 1838, again in 1841, and then as a lecturer for the anti-slavery cause in 1844.

Two Elk Monthly Meetings – Again

West Elkton Friends, having once split into two separate meetings— Hicksite and Orthodox—now split again into Anti-Slavery Friends and "Body" Friends, a reference to the "larger body" or majority in Indiana Yearly Meeting (O).

When Elk Monthly Meeting (H) was "laid down" in 1839, some of its members joined nearby Westfield Hicksite meeting, which was ardently anti-slavery. Some, like Nathan Stubbs, returned to Elk Monthly Meeting (O). In the Orthodox minutes of 18th of 2nd Month 1837, we find the following: “Nathan Stubbs appeared in this meeting and produced an offering condemning what he was disowned for and requests to be again received into membership with Friends, with which the Meeting, after weightily considering the subject, unites and receives him accordingly.”

Among Orthodox West Elkton Friends who joined the Anti-Slavery Friends were Thomas Talbert (first Clerk of Elk Monthly Meeting);

Solomon Talbert and his wife, Helah Blanchard Talbert (who before her marriage had been an indentured servant for Elisha and Elizabeth Stubbs); Eli Maddock (former Clerk of Elk Monthly Meeting (O) and one of the more successful teachers at the Friends Academy) and his wife Abisillit (Hockett) Maddock; John Maddock (who owned the local inn and tavern); and many members of the Stubbs family. Jesse Stubbs, disowned by Elk MM (O) for marrying "contrary to discipline," did not join the Anti-Slavery Friends Meeting, but he is prominent on the list of Quakers mentioned in references to Underground Railroad “stations" in southwest Ohio, which included names from Elk MM (O), Westfield MM (H) and Elk MM of Anti-Slavery Friends.

Elk Monthly Meeting of Anti-Slavery Friends

On the 8th Day of 3rd Month 1843, Elk Monthly Meeting of Anti-Slavery Friends held its first meeting. In the Men’s Meeting, Joseph H. Stubbs was named Clerk and Thompson Harris Assistant Clerk; Isaac Wright was assigned to “take the head seat”; Newton Stubbs and Eli Maddock were on the “first bench”; Stephen W. Teas, Solomon Talbert, Joseph H. Stubbs, and Thompson Harris were assigned to the “second bench.” As previously mentioned, also in attendance was Arnold Buffum of New York. In the Women’s “apartment,” Mary Stubbs (wife of Newton), Elizabeth Wright and Abisillet Maddock were assigned

to the first bench; Helah Talbert, Sarah Stubbs, Sarah Harris, and Anna Teas to the second bench; and Keziah Stubbs and Hannah Stubbs to the third bench.

Mary Stubbs, daughter of Elizabeth and Thomas Talbert and wife of Newton Stubbs, was probably the “Widow Stubbs” Levi Coffin referred to in his *Reminiscences* as “a thorough abolitionist.” Mary and Newton Stubbs were outspoken Orthodox Friends who led the effort in March 1843 to form Elk Monthly Meeting of Anti-Slavery Friends. Newton died in May or June 1844, his passing sadly noted in the Anti-Slavery Friends minutes.

Newton and Mary Stubbs had no children, but took Thompson Harris into their care when he was a boy, as an adopted or foster son. In 1827, when Thompson was six years old, an Elk Monthly Meeting minute identifies him as “a minor boy" “under the direction” of Newton Stubbs, who requests that he be joined in membership with Friends. (Shortly before her death in 1884, Mary Stubbs was living with Thompson and his second wife, Elizabeth Harris, in New Garden, Indiana where Joseph Maddock visited her.) Thompson clearly exhibited the

values imparted to him by Mary & Newton Stubbs, becoming one of the most active “conductors” on the Underground Railroad in West Elkton.

Over the next seven years, the Anti-Slavery Friends continued to add members. Martha and Lewis Wooten, who had left West Elkton in 1841, returned with their family and were active in Elk Monthly Meeting of Anti-Slavery Friends from 1847 to 1849.

In the 1847 Men's Minutes, Lorenzo Stubbs requests membership for himself and his infant son, Alden.

In 1850, Henry Stubbs “produced a statement” that he had once been a member of the Society of Friends (O), but had been disowned (as a Hicksite Friend). He requested and was granted membership in Elk Monthly Meeting of Anti-Slavery Friends. Other names mentioned in the minutes include Henry Gilpin, Andrew Wooten, and Joseph Oren and Rachel L. Hartley—the only couple whose marriage is recorded in the Elk Anti-Slavery Minutes.

In 6th Month 1852, Elk Monthly Meeting of Anti-Slavery Friends was laid down and its members “attached to” the Silver Creek/Salem Monthly Meeting of Anti-Slavery Friends some twenty miles away. By 1854, however, West Elkton Friends were being disowned by Silver Creek/Salem Anti-Slavery Friends for “neglecting attendance and identifying themselves with the Body Friends.” This suggests that Elk Monthly Meeting (O) no longer shunned abolitionists or anti-slavery activity, and so Anti-Slavery Friends were returning to the fold.

Left, Anti-Slavery Friends,

Lorenzo & Sarah Stubbs

and below, their son, Alden

Stubbs as a young man, an Anti-Slavery Friend

since birth.

A Free Labor Store in West Elkton

Free labor stores were started by Quakers in Great Britain and the United States in an attempt to undermine the economic

foundation of slavery. The idea was to purchase goods like cotton and sugar only from small farmers and *not* produced by slave labor. In A.T. Maddock's history, we find this description of a free labor store in West Elkton. "In 1847," he writes, "Solomon Talbert and James Smith [an Englishman], who were so bitter against the institution and opposed to using the unpaid labor of the slaves, opened up a free labor store in West Elkton, in what is now the village courthouse." That same year, Levi Coffin had been convinced to leave his home in Newport, Indiana, and move to Cincinnati, Ohio to oversee a free labor warehouse and distribution center.

Maddock concludes the anecdote about West Elkton:

> In 1851 the [Free Labor] business was closed out at a financial loss and at the same time James Smith severed his connection with the firm and called for a removal certificate to Balby Monthly Meeting, England, as he was an Englishman by birth. This is the only certificate issued by Elk Monthly Meeting to a meeting of Friends in a foreign country.

Martha Wooten, Gifted Quaker Minister

The following description from A.T. Maddock's 1905 *History of the Quakers at West Elkton, Ohio,* gleaned from conversation with

elder members of the meeting, shows the esteem in which Martha Wooten was held by West Elkton Friends who knew her.

> Martha Wooten moved to this neighborhood from White River near Winchester, Indiana in 1833. She was one of the old fashioned ministers, poor in the things of this life, but rich in the love of Christ. Some of the old people said she could neither read nor write. It was no uncommon occurrence to see her coming to meeting on horseback with a child in her arms and one astride the horse behind her. Her zeal was so great for the cause of the Master that she never missed a meeting when health permitted. Of all the ministers that resided here up to 1850, some of the old Friends thought she was the greatest, her sermons far surpassing the average minister of that day.... She did the work that God called her to and then with palms of victory in her hands passed through the gates into the city to enjoy the rest prepared for the people of God. She still lives in the hearts of some of the older members of the church.

Born Martha Ann Puckett in Surrey County, North Carolina, Martha Wooten was thirty-three when she and her family first moved to West Elkton. The Men's and Women's Minutes for the 20th of 7th Month, 1833 record certificates received from White River Monthly Meeting, Indiana for "Lewis Ooten and his wife, Martha, with their minor children": Thomas, 13; Joel, 11; James, 9; Andrew, 7; Mary Jane, 5; Henry, 3; and Abijah, 3 months. (The last name appears in Elk Monthly Minutes spelled variously as "Ooten," "Wooten," and "Woten.") When they arrived, Martha and Lewis Wooten had seven children. During the eight years they lived in West Elkton, Martha gave birth to three more sons: William S. (1835), Isom P. (1836), and Daniel P. (1839).

Martha's certificate from White River Monthly Meeting recommended her as a "minister in unity with Friends," indicating she was an Orthodox Friend, not a follower of Elias Hicks. For almost nine years, Martha Wooten was a "beloved" minister in Elk Monthly Meeting (O) and served in the Westfield Quarterly

Meeting (O) for Ministers and Elders that met alternately in the West Elkton meetinghouse and in the Silver Creek/Salem meetinghouse about twenty miles east (southeast of modern-day Liberty, Indiana). She made visits "in Gospel love" to other quarterly and monthly meetings, as evidenced in the traveling minutes recorded for her in Elk Monthly Meeting (O) Minutes like these from the 17th of 5th Month 1834:

> Our friend Martha Woten [*sic*] laid before this meeting a weighty concern that has rested on her mind for some time to visit Fairfield Quarterly Meeting and the meetings belonging thereto as truth might open the way and after due deliberation, much unity was expressed with her in the concern and she left at liberty to pursue her prospect, she being a member in unity with us.

Martha Wooten and the Yearly Meeting Split

At the Indiana Yearly Meeting of 1841, when the more conservative majority barred Anti-Slavery Friends from positions of influence, they specifically replaced members of the Meeting for Sufferings, including among others, Levi Coffin, Daniel Puckett, and Charles Osborn. In addition, especially in monthly meetings that seemed to be ignoring the "advice" of Indiana Yearly Meeting and supporting abolitionist activities, Anti-Slavery Friends could no longer hold positions of ministry or leadership. Martha Wooten, member of Elk Monthly Meeting (O), recorded Minister and representative to Westfield Quarterly

Meeting (O) of Ministers and Elders, was among those prohibited from preaching and from attending the Quarterly Meeting for Ministers and Elders.

In *The History of Quakerism*, Elbert Russell describes it this way:

> In 1840 Indiana Yearly Meeting for Sufferings warned Friends against participating in the Anti-slavery enterprise as well as that of colonization....The Yearly Meeting advised against opening meetinghouses for Anti-slavery meetings (1841) and again warned against joining in the Anti-slavery enterprise as well as the work of the Colonization Society...The leaders in those communities where Anti-slavery sentiment prevailed generally disregarded the advice of the yearly meeting. Consequently the yearly meeting of 1842 on the advice of the Meeting for Sufferings recommended that eight members of the latter body be replaced; and that members of meetings refusing to conform to the advice of the yearly meeting be not appointed to offices or committees.

In a footnote, Russell names the “eight members of the latter body,” (i.e., leaders in meetings that continued to hold anti-slavery meetings, etc.): "Charles Osborn, Levi Coffin, Daniel Puckett, Thomas Frazier, Abel Roberts, Isam Puckett, Martha Wooten and Jonathan Hough.”

In his *Reminiscences,* Levi Coffin describes the yearly meeting split and mentions Martha Wooten as one of the “prominent and faithful ministers” who were “proscribed and considered disqualified for service in the church, because they could not conscientiously adhere to the advice of the Yearly Meeting” to avoid abolitionist societies and refuse to allow abolitionists to hold meetings or speak in Quaker meetinghouses.

In January 1842, a month after conflict erupted between Anti-Slavery Friends and the majority in Indiana Yearly Meeting (O), Martha and Lewis Wooten applied for a certificate from Elk Monthly Meeting (O) to Sparrow Creek Monthly Meeting (O), near Newport (present-day Fountain City) in east central Indiana, an area populated by a concentration of Anti-Slavery Friends, including several members of the Puckett family and Levi Coffin, “The Reputed President of the Underground Railroad.”

An Epistle from the September/October Indiana Yearly Meeting of Ministers and Elders, forwarded from Westfield Quarterly Meeting (O), and recorded in its entirety into Elk

Preparative Meeting (O) Minutes in February, cautioned Friends to avoid giving messages that would cause "disunity." Such restrictions must have frustrated those like Martha Wooten, who felt called to speak out against slavery.

Ministers "were affectionately and earnestly exhorted to wait for the ability which God giveth and to be careful to minister not in the enticing words of man's wisdom, but in the demonstration of the spirit and of power that our faith should not stand in the wisdom of man but in the power of God." In other words, believing that slavery should end immediately was perhaps "man's wisdom." Maybe God would have it otherwise...In particular, Ministers who supported radical abolition of slavery had to be careful; they should wait to speak until certain what they wanted to say didn't reflect their own opinions lest they speak for themselves rather than the Holy Spirit.

The epistle continued:

> [Ministers] were also affectionately advised to maintain a close watch that when favoured with right openings at first that they be preserved from mingling in their own preconceived views, that they as empty vessels, be free from the bias of any favorite sentiments of their own to draw off their minds from the pure opening of truth, such departures from the main spring of life in the ministry have a tendency to scatter and divide and in some measure, more or less, sow the seeds of disunity and draw into parties and divisions and alienate the affections of friends one from another.

Some remarks in the epistle seem particularly directed at those ministers who were powerful speakers. They were warned against "lapsing into a lifeless ministry and... advancing into an easy and familiar flow of words, which is calculated to draw the attention and amuse the natural disposition in man, but not to have a baptizing effect in gathering the members into the unity of the spirit in the band of peace." The epistle continues with warnings and restrictions placed on Ministers, who were to be "watched" by the Elders for any deviations. "Ministers and Elders were earnestly cautioned against falling into a conflicting view which would

weaken their energies in the maintenance of our various Christian testimonies. Elders were affectionately advised to abide under the influence of the Holy Spirit so as to be enabled rightly to judge of the ministry."

The entire lengthy Epistle was hand-copied into the minutes of Elk Preparative Meeting (O) for Ministers and Elders, which noted that it was "received and read to satisfaction and directed to be placed at length on our minutes."

Martha Wooten had probably been at the September/October Quarterly Meeting of Ministers and Elders when the Epistle was composed. Perhaps she knew most ministers and elders in the quarterly meeting and even in Elk Monthly Meeting (O) agreed with the advice of the yearly meeting, and they were willing to cooperate in stifling the voices of Anti-Slavery Friends. Perhaps that was why she and Lewis left West Elkton the month following the contentious 1841 yearly meeting. Or perhaps it was because many in Elk Monthly Meeting (O) were already convinced of the need for abolition and she felt she could accomplish more elsewhere.

A Traveling Ministry

Wherever she went, Martha continued to work against slavery and call for its abolition. We have no record of what she said, but specific references indicate that like West Elkton Friends, others responded to her gift for vocal ministry. For instance, in his memoirs, Addison Coffin (cousin of Levi), writes:

> Among the most noted [of Anti-Slavery Friends] was Martha Wooten, a minister, and the second speaker in eloquence at that time in America. Lucretia Mott was admitted by all people to have been the most sublimely eloquent preacher in the English language when in her prime, and Martha Wooten was next and, to my ear and heart, was the equal. (*Life and Travels of Addison Coffin*, The Girl's Aid Society of North Carolina Yearly Meeting of Friends, 1897.)

An incident in Grant County, Indiana shows that even those who disapproved of her affiliation with Anti-Slavery Friends went out of their way to hear her speak. When she tried to appoint a Meeting at Oak Ridge, the Meeting would not permit it because as an Anti-Slavery Friend, she was prohibited by the "larger body" Indiana Yearly Meeting (O) from speaking in their meetinghouse. "At the same time," Elwood O. Ellis writes in *Early Friends in Grant County, Indiana, 1825-1913*, "most of them were anxious to hear her preach." Arrangements were made for her to speak at Josiah Hockett's sawmill and "a large crowd gathered to hear her, including many who had refused her the use of the meeting house. There in the midst of logs, lumber and sawdust, she gave an eloquent sermon that charmed her hearers."

In 1843, Martha Wooten was disowned from Sparrow Creek Monthly Meeting (O) for joining those who split off to start an Anti-Slavery Meeting. Four years later, in January 1847, Martha and Lewis reappeared in the West Elkton area, this time requesting membership in the Elk Monthly Meeting of Anti-Slavery Friends. The certificate they brought for themselves "and their minor children" was from Cabin Creek Monthly Meeting, a settlement of black Friends near Newport. The Anti-Slavery Friends minutes reflect Martha's continuing call to "visit in Gospel love" various groups. Specifically she expressed a concern

for and received permission to visit "coloured people in Hamilton" and to appoint meetings in Morning Sun and College Corner. On this trip, she was accompanied by Mary Stubbs and Solomon Talbert. On at least two occasions, Martha visited Anti-Slavery Friends in Clinton County, Ohio, and held appointed meetings in various places.

In October 1848, Lewis and Martha requested a removal certificate to Deer Creek Monthly Meeting of Anti-Slavery Friends in Grant County, Indiana, but a minute records the fact that "inasmuch as the state of the roads will probably prevent their removal for some time to come, it is not proper to produce a certificate at this time," and so the request was continued for another couple of months. Finally, on February 21, 1849, the Wootens' certificate to Deer Creek was completed and they left the West Elkton area for good. In March the following year, Lewis Wooten, age 51, died of typhoid fever and was buried in the old Deer Creek Cemetery (outside Marion, Indiana). A month later, Martha, age 50, gave birth to Lucinda, their thirteenth child.

Martha remarried a few years later to James Allen, another Indiana Anti-Slavery Friend. She continued her work and ministry throughout eastern Indiana and western Ohio until her death. Having been several times recorded as a minister, she was recorded again in 1863 at Back Creek Monthly Meeting (O), Indiana. She died in April the same year, aged sixty-three, and was buried beside Lewis in the Deer Creek Cemetery.

Years later, Elwood O. Ellis remarked that Martha was "remembered as an able minister," and she set a high standard for Quaker ministers. Ellis wrote that in Randolph

County, Indiana, “The preaching that had been done by Martha Wooten Allen and others who came around on itinerant visits, had created a hunger for good preaching.” It is significant that such a woman, in spite of her anti-slavery stance—maybe eventually because of it—was a beloved minister of Elk Monthly Meeting (O) who left her mark on the hearts of early West Elkton Friends.

CHAPTER 9 “Nearly All Her Children Were Preachers”

Though the Wooten family moved away, West Elkton was the birthplace for three of Martha and Lewis’ thirteen children, and most of the other children lived in West Elkton during their formative years. The fact that she had so many children did not dissuade Martha from expressing her gift of ministry, and it is not surprising that many of them also became ministers, inspired, no doubt, by their mother’s tireless dedication and her gifts for vocal ministry.

Writing in 1905, A.T. Maddock claimed that “Some of [Martha’s children] are still living and scattered through the west. Rev. Wm. S. Wooten is connected with Friends Theological School at Wichita, Kansas,” and “One of her grandsons, a few years ago, lived and preached in California.” In a later version of this history, Maddock wrote: “Nearly all her *children* were preachers and occupied prominent places in the church” [italics

mine]. The change in wording from “sons” to “children” indicates that at least one of the Wooten’s four daughters (Mary Jane, Lavina, Julia, and Lucinda) also became ministers.

Thomas Wooten

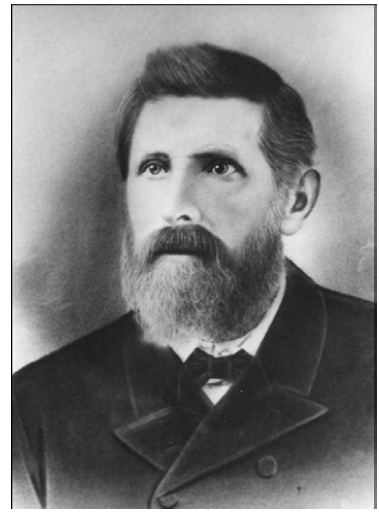
Eldest son, Thomas Wooten, was thirteen when his family moved to West Elkton where he attended Elk Monthly Meeting with his family. The Men's Minutes of November 21, 1840 record a Preparative Meeting report that Thomas Wooten (who would have been about twenty years old) had “deviated from plainness in dress and address” and “made use of profane language.” More scandalously, he

> … attended a place of diversion, and went into a man's house at night with a young woman where the family was from home and was found in bed with her next morning. Nathan Stubbs, Newton Stubbs, Richard Talbert and Elisha Stubbs were appointed to visit him on the occasion, endeavour to convince him of his errors, and report their sense of the disposition of his mind to next meeting.

Things happened pretty fast after that; non-Quaker records indicate that on December 10, 1840, Jesse Stubbs officiated at the marriage of Thomas and Juliann Davis (also a Quaker), a marriage which was most

certainly “contrary to discipline.”

Jesse Stubbs himself had been disowned ten years earlier for, among other things, marrying "contrary to discipline." In September 1830, he and Mary Jones, a young Quaker from West Milton, Ohio, were married by a Justice of the Peace. Elk MM (O) Minutes in May 1831, record a complaint against Jesse Stubbs for “neglecting the attendance of our religious meetings, accomplishing his marriage contrary to discipline, and deviating from plainness in dress.” There is no indication Jesse ever “acknowledged” or “condemned his deviations and misconduct,” which would be necessary for him to be a member of the Meeting again. Nonetheless, Jesse Stubbs was highly respected in West Elkton and central to the area's Underground Railroad; his obituary mentions only that he was “of Quaker parentage.”



Thomas Wooten

The December 18, 1840 Elk MM minutes indicate the committee was satisfied with young Thomas' response to their visit, but “he not producing an acknowledgment to this Meeting, the committee is continued to have the case under care another month.” In other words, he had not yet apologized for marrying in haste and not according to Quaker practice. On the 18th of 1st Month (January) 1841, Thomas Wooten “produced an acknowledgment condemning his deviations and misconduct,” which the Meeting accepted “after a time of solid

deliberation," and Thomas was once again a member in unity with the Meeting. This came, however, just a few weeks before the Wooten family was pulled into the dispute that led to a separation in Indiana Yearly Meeting (O) and formation of the Anti-Slavery Friends.

Thomas Wooten served as Quaker minister in Orthodox meetings across the Midwest for the rest of his life. He and Juliann were married until her death in 1887. Thomas died in Wichita, Kansas in 1904, age 83.

James Wooten

Third son James Wooten, who was nine when the family moved to West Elkton, apparently stayed in the area and remained a part of Elk Monthly Meeting (O) until 1845. In the Men's Minutes for the 21st of 3rd Month that year, the Preparative Meeting reports that "James Wooten has neglected the attendance of our religious meetings, deviated from plainness in dress and address, and joined another society" (probably the Anti-Slavery Friends). Friends were appointed to visit with him and convince him of his error, but they were unsuccessful and James Wooten was officially disowned by Elk Monthly Meeting (O) in 5th Month 1845. When the Civil War began, like a number of other Indiana Quakers, James Wooten enlisted in the Union army. Within the year, he contracted a disease and died November 12, 1862, in Lebanon, Kentucky, where he was buried.

Andrew and Abijah Wooten

Elwood Ellis mentions fourth son, Andrew, in a list of Martha Wooten's children who were "popular able preachers." Sixth son Abijah Wooten is described as a Quaker minister in the records of Georgetown Monthly Meeting (O) (Vermillion County, Illinois). A

minute dated December 9, 1891, records that “Abijah J Wooten, a minister, his wife, Lucy A. (Price) Wooten, and their four children” (William H., Leroy S., Arthur C., and Mary Edora) were received by certificate from White River Monthly Meeting (O), Indiana. In 1892, the family requested a certificate to Pleasant Plain Monthly Meeting in Iowa.

Isom Wooten

Martha Wooten's eighth son, Isom Wooten, born in West Elkton, was a Quaker minister and active leader in the Evangelical movement among Iowa Friends.

The Evangelical movement that swept through America in the 19th century was so extreme it led to a split among Quakers in 1877. One result in the Evanglical/Orthodox Iowa Yearly Meeting was the 1886 establishment of a pastoral system with hired ministers like other denominations. (While Othodox Friends had ministers, following Quaker tradition, they were not "hireling" ministers , i.e., they were unpaid.)

In 1889, John Henry Douglas, first General Superintendent of Iowa Yearly Meeting (O/E), described the kind of man who might be chosen to take his place:

> I would suggest that my successor should be a man of God, full of Holy Ghost and wisdom. He should be a man of large experience in both the evangelistic and pastoral work ... and he should be a man capable of representing the church before the world.

Apparently, these qualities were discerned in Isom Wooten who was chosen to be the second General Superintendent of Iowa Yearly Meeting, serving from 1890 until 1895.

.... Isom P. Wooten was filled with a zeal for evangelistic work. For five years he labored with a vigor that commanded respect on every hand. Evangelism, pastoral needs, and the internal organization of the fields already occupied all received his constant attention (*from the Iowa History Project website*).

William Wooten

Martha and Lewis Wooten's ninth child, William, was also born in West Elkton. Among Quakers he was a respected Orthodox minister, but he was more widely known as the inventor of the Wooten Desk.

William Wooten

The following is from the Christie Auction website:

Wooten, William S. (1835-1907) - An Indiana minister turned furniture maker, Wooten is well known for starting the Wooten Desk Company, which manufactured furniture for schools, offices and churches. In 1874, Wooten patented a group of elaborate walnut folding patent desks in the Renaissance Revival style with dozens of individual compartments for storage and organization. These desks were

essentially miniature offices and came in four different grades—Ordinary, Standard, Extra and Superior—and could be ordered in three different sizes.

As an Orthodox minister, William was not paid to preach, and making furniture was his livelihood.

Soon after the Civil War, according to Jonathan H. Hartwell, William Wooten and his wife Theodocia moved to Mountain Home in northern Alabama, where they "purchased a dilapidated antebellum academy" ("Quakers in Alabama," *The Encyclopedia of Alabama*) and, with the help of William's sister, Lavina, and her husband Christian Weaver, established one of the first Quaker Mission Schools, described as "an industrial school, an evangelistic center, and a college" for poor whites and freed people of color.

Over the next three decades, William and "Docia" (also a recorded minister) served in Orthodox Quaker meetings in the following states: Indiana (1872), Alabama (1885), New York (1888), Iowa (1891), Illinois (1892), Indiana (1895), Colorado (1897), Kansas (1900), Colorado (1905). William died in 1907 and Docia died a year later; both are buried in Fairmount Cemetery in Denver, Colorado.

Daniel Wooten

Of all Martha's children, tenth-born Daniel led perhaps the least peaceful, least Quakerly life. Letters to a friend indicate Daniel struggled with his conscience when he put aside the Quaker peace testimony and joined the Union army; he expresses concern for how disappointed his mother must be. Adding to Daniel's distress, his older brother James also enlisted, motivated by a desire to

watch over Daniel, who wrote of James: “I know he cannot stand a soldier’s labor.” His concern was warranted; soon after enlisting, James died of disease.

Daniel Wooten survived the war, however, and in October 1865, married Lydia Strattan in Richmond, Indiana. By 1885, they were living in Pueblo, Colorado, where Daniel “was deputy sheriff and a jailer.”

In 1891, Daniel was in New Mexico where he filed a claim on land near Tijeras in the mountains east of Albuquerque. (It is unclear whether or not Lydia was with him.) Shortly after taking possession of the claim, Daniel was found dead outside his cabin, shot at close range and with his throat cut. His obituary indicates he was widely respected as a man of integrity. He is buried in Albuquerque, New Mexico.

After his death, Lydia lived with their son in Denver, Colorado, eventually moving with the family to Los Angeles, California.

(*AUTHOR’S NOTE: I feel especially close to Daniel Wooten,*

perhaps because my life's path has intersected with his in odd coincidences. For instance, when I was 3, we lived outside the village of Tijeras, NM, where he died. My daughter was born in Albuquerque, NM where he is buried. In my 30s, I lived in the old gold-mining town of Cripple Creek, Colorado, about 30 miles from Pueblo where he was a deputy sheriff. I lived in Richmond, Indiana where he was married, and I wrote this book about West Elkton where Daniel was born.)

Lavina Wooten

The eleventh child of Martha and Lewis Wooten, Lavina, was born June 24, 1842 in Indiana. In 1858, when she was sixteen, she married Christian Weaver, a young Quaker from Ohio who, like her brothers James and Daniel, would serve in the Union army. After the war, as early as 1867, Lavina and Christian moved to Mountain Home, Alabama, where they worked with William and Docia Wooten to establish “an industrial school,” a Quaker Mission School for freed people of color and poor whites that was supported by Westfield MM (O) (in Hamilton County, Indiana, north of Indianapolis).

Lavina Wooten Weaver

The following is from a display on the wall of the Lawrence County Archives Building in nearby Moulton, Alabama:

> [Lavina Wooten Weaver] was a Quaker preacher, preaching in Ohio, Indiana, and Iowa. She traveled to many places before moving to the Mt. Home Community where her husband homesteaded 160 acres after traveling through as a Union soldier and deciding to come back and make this community his home. She also served as postmistress and midwife in the Mt. Home Community. She came from a strong Quaker family; her mother, grandmother and several brothers were also Quaker preachers…She was instrumental in forming the Quaker School in Mt. Home, bringing other Quakers from the North to form the school.

(The above information was contributed by descendants of Lavina Wooten, the Porter family of Wilmington, Ohio.)

CHAPTER 10 The Underground Railroad in West Elkton

The Underground Railroad was a loosely formed but tightly guarded organization that stretched from New England to Kansas (and beyond). People of all religious denominations, as well as some who did not consider themselves religious at all, worked to help fugitives from slavery reach freedom in Canada. Guided more by conscience ("God's law") than man's law, they felt compelled to provide whatever assistance they could. Members of some groups, like Quakers, Presbyterians and Congregationalists, were more likely than others to provide practical help to fugitives running away from the South.

From the late 1820s until after the Civil War in 1865, some Friends in West Elkton actively participated in anti-slavery activities. Like others who settled in western Ohio and eastern Indiana, they were sympathetic to those escaping cruelty and oppression. Even Elk Monthly Meeting (O) members who didn't hold with breaking the law by helping fugitives escape could still be counted on to not report runaways if they happened to see some in the area. Slave owners acknowledged that if fugitive slaves reached the settlements of sympathizers in western Ohio and eastern Indiana, they were as good as free, and the prospect of finding them or having them returned was remote.

In *The History of the Underground Railroad As It Was Conducted*

by the Anti-Slavery League (a non-Quaker group) published in 1915, Colonel William M. Cockrum wrote:

> There were probably more Negroes crossed over the Ohio river at two or three places in front of Louisville than any place else from the mouth of the Wabash to Cincinnati. The reason for this was that the three good-sized cities at the Falls furnished a good hiding place for the runaways among the colored people. Those crossing at these places were all conveyed to Wayne County, Indiana, and then on to the Lake [Erie].

> Probably in Wayne County, Indiana the fugitives had more friends among the large community of Quakers who lived in that district than anywhere else and it was a common saying by those losing slaves, that if they got to Wayne County the prospect of finding them was very remote. It is said that the old house built by Levi Coffin and now owned by Major Lacey, Fountain City, Indiana, has furnished shelter for ten thousand Negroes.

More restrained sources estimate 2000-3000 fugitives were aided by Levi Coffin and the Quakers of western Ohio/ eastern Indiana.

Reminiscences from Friends living in the West Elkton area before the Civil War include stories like this one from Roger Avery Stubbs.

> [At] a Stubbs wedding reception, after the ceremony at the Friends (Quaker) Meetinghouse, the many guests were about to be seated to a banquet of refreshments when a wagon load of shivering, starving slaves—many of them crying children— appeared in the dark at the door, and the assemblage, of course, served them all they had before hiding them in upstairs rooms, as they knew it was very likely that in the morning, angry slave holders in a posse would be dashing through town on horseback with whips and guns looking for them.

Both Orthodox and Hicksite Friends, as well as other West Elkton inhabitants, risked life and property to help fugitives reach freedom in Canada. Levi Coffin, noted Quaker abolitionist from Newport, Indiana (about 35 miles from West Elkton), widely known as the “President of the Underground Railroad," was a frequent visitor to Elk Monthly Meeting (O) as well as the Elk MM Anti-Slavery Friends Meeting. In his *Reminiscences*, Coffin gives no dates for

incidents he narrates. He does, however, indicate that he began helping runaways in 1826-27 soon after he moved to Newport (now Fountain City), Indiana. By the time Coffin and his family moved to Cincinnati in 1846, the Underground Railroad was well-established and had been functioning successfully for years.

In describing routes of the Underground Railroad from the Ohio River and Cincinnati, Ohio to the "Grand Central Depot" at his home in Newport, Indiana, Coffin wrote: “West Elkton, twenty-five or thirty miles from College Hill, was the first Underground Railroad depot. That line always had plenty of locomotives and cars in readiness.” Does the use of the word “first” indicate that West Elkton was the first “depot” located outside the suburbs of Cincinnati? Given that there were “depots” in College Hill and in Hamilton, both of which were villages located north of and closer to Cincinnati, wouldn’t College Hill be “first” in terms of distance from Cincinnati? It seems *possible* that Coffin means to identify West Elkton as the “depot” first actively established on the Underground Railroad

route from the Ohio River to Newport, Indiana. There is little doubt that West Elkton residents "bought stock" in the Underground Railroad early in its existence.

In his *Reminiscences,* Coffin describes the beginning of West Elkton's role in the Underground Railroad, though as usual he does not mention when this incident occurred. While Coffin lived in Newport, he often went to Cincinnati on business, and on one occasion when his wife and daughter were with him, an abolitionist friend asked if he knew anyone with a wagon who could give passage to a girl fugitive. Coffin offered to transport the girl in his own carriage, with his wife and daughter, to Newport. The next morning, the Coffins stopped to pick up the girl, and she rode in the carriage with the family. Coffin described her, saying she "was nearly white, was well dressed, and presented quite a lady-like appearance."

The first night out of Cincinnati, they stayed at the home of friends four miles outside the village of Hamilton. Coffin's account continues:

> Next morning—it being the Sabbath day—we went on about eight miles to West Elkton, a Friends' settlement, to attend meeting and spend the day. Meeting had just commenced when we arrived. My wife took the fugitive into meeting with her and seated her by her side. This was the first time the girl had ever attended a Quaker meeting. At its close I introduced her to a number of our friends, as a run away slave from Kentucky. She was the first that had been seen at that place, and a mysterious influence seemed to invest her at once. Men lowered their voices as if in awe, when they inquired about her, and some of them seemed alarmed, as if there was danger in the very air that a fugitive slave breathed. I spoke in a loud, cheerful tone and asked: "Why do you lower your voices? Are you afraid of anything? Have you bloodhounds among you? If so, you ought to drive them out of your village." We stopped at the

house of Widow Stubbs, a thorough abolitionist, and soon afterward one of her near neighbors, a man with whom I was well acquainted, came in to inquire concerning the girl.

He asked if she was safe, whether she had not better be secreted, etc., all the time speaking in a low tone. I said: "What is the matter, Henry? What makes thee speak so cautiously? Is there any one in your village who would capture a fugitive slave? If there is, hunt him up and bring him here. I would like to see him and to introduce this young lady to him. I think we could make an abolitionist of him. For my part, I have no fears of any one in this village, and think thou may make thyself quite easy."

In the course of the afternoon quite a number of people came in who seemed concerned in a similar manner for the safety of the girl, but seeing me so entirely at ease, their fear and anxiety passed away. This public exposition of a fugitive slave, at Friends' meeting and in the village seemed to have a good effect in the place, for West Elkton afterward became one of our best Underground Railroad depots, and the timid man first alluded to became one of the most zealous workers on the road.

--*Journal of Levi Coffin.* Chapter VI. "Anecdote of a Visit to Cincinnati."

Henry Stubbs and the Underground Railroad

In Coffin's comment that this was the first runaway slave seen

in West Elkton, we might assume this incident occurred fairly early in the "construction" of the Underground Railroad, sometime in the late 1820s or early 1830s. One way to place the incident in time is to consider who Coffin meant when he referred to the "Widow Stubbs" and the "timid man," Henry.

Coffin says of the "Widow Stubbs" that she was "a thorough abolitionist," and that the "timid man" was "one of her near neighbors." The Widow Stubbs is probably Mary Talbert Stubbs, wife of Newton Stubbs, who, along with their adopted/foster son, Thompson Harris, was an active Underground Railroad "operator" in the area. Mary and Newton Stubbs were instrumental in forming Indiana Yearly Meeting of Anti-Slavery Friends in February 1843, and they helped establish Elk Monthly Meeting of Anti-Slavery Friends in March 1843. When Newton died in 1844, she carried on the work. At the time Coffin wrote about the first fugitive seen at Elk Monthly Meeting (O), Mary Stubbs could have been referred to as "the Widow Stubbs" for over thirty years and the incident with the first fugitive occurred before she was widowed. There is little doubt that this Widow Stubbs was indeed "a thorough abolitionist."

Oddly enough, there were only two "Henrys" on Elk Monthly Meeting membership rolls in the mid-1800s, both born the same year. One was Henry Wiltse, born in New Jersey in February 1806. The Wiltse family arrived in West Elkton sometime after 1818 when Henry was around twelve. In 1829, Henry was disowned from Elk Monthly Meeting for attending Hicksite meetings. The following year (1830), he moved to Westfield and joined Westfield Monthly Meeting (H). This Meeting was overwhelmingly Hicksite; the few Orthodox Friends left and the Orthodox quarterly meeting laid down its Westfield Monthly Meeting. We know from many references that the Westfield area (west of West Elkton in Somers and Israel Townships) had several "stations" on the Underground Railroad, and Henry Wiltse is listed among the founders of the Elk Monthly Meeting of Anti-Slavery Friends.

The other "Henry" was Henry Stubbs, son of Nathan Stubbs. Henry was born in West Elkton in April 1806, two years after his parents arrived in the area. Having been born in West Elkton, Henry Stubbs would have heard stories about slavery and its part in his

family's decision to leave the South, but he would not have had first-hand experience; like others born and raised outside the South, he might never have seen a slave. No doubt he would have been one of those who marveled at the young fugitive who, from Coffin's description, was as "white" as many people he knew.

In 1829, at the age of twenty-three, like Henry Wiltse, Henry Stubbs was disowned for being sympathetic to the teachings of Elias Hicks. His father, Nathan; his aunt and uncle, Mary and Samuel Stubbs; and his brother, William Stubbs, Jr. were all disowned from the Orthodox meeting for the same reason the same year. No doubt, Henry would have heard anti-slavery speakers in Elk Monthly Meeting (H), but that meeting was laid down in 1839 and its members transferred to Westfield Monthly Meeting (H).

Both of the Henrys were involved in work on the Underground Railroad, but it's more likely Henry Stubbs was a neighbor of the Widow Stubbs. Families tended to settle in clusters, and a later township map shows property belonging to "H. Stubbs" bordering property where Mary's husband, Newton Stubbs, grew up and which his brother, Jesse Stubbs, inherited in 1846 when their father died. If Mary and Newton Stubbs lived on the family property, the next farm over (on what is now Roberts Road) was Henry Stubbs' property, and he was indeed a "near neighbor" of the Widow Stubbs.

Like Henry Wiltse, Henry Stubbs joined Elk Monthly Meeting of Anti-Slavery Friends, and we have at least one testimonial that Henry Stubbs was a conductor for the West Elkton "station." Charles Rolla Stubbs wrote in his memoirs that his older brother, Joel Stubbs, helped their father, Henry Stubbs, transport many slaves into Indiana. "They fed and clothed them as needed, too," he wrote. "It was thirty miles from our farm at West Elkton to the next 'station,' and they took a covered wagon at night." The slaves hid under quilts in the wagon, and piled on top of them was "supposedly market-bound produce" on its way to Richmond

In 1846, when Henry Stubbs was married to his second wife, they made a trip to North Carolina for her health, accompanied by their two youngest sons—Milton and Charles Rolla. For three months they stayed in the area, witnessing first-hand the practices

and effects of slavery. In the following excerpt from his memoirs, written after he visited a Moravian settlement in North Carolina, Henry Stubbs records his observation that some Southerners, having worn out the land raising tobacco with slave labor, now "raised" Negroes like livestock for sale to other plantation owners.

Excerpt from Henry Stubbs' Memoirs North Carolina, 1846

> Some [Moravians] had brought the fields into cultivation anew that produced good crops of wheat when it had been run down with raising tobacco by the slaves. It was a long time before it would come to do any good. Now this was the case with many parts of the State of Virginia as well as of North Carolina. So much worn out soil through the states mentioned above [that] the farmers turned their attention altogether to raising the Negro for more southern markets, like Louisiana and Alabama.

There they tried their experiment of how long a good rugged Negro would last, by hard driving, before he would wear out. It was ascertained that seven years hard driving was about the time it took to wear out a thousand dollar slave. At one time this was the case, so they learned to know just what they could afford to give the slave driver and the slave driver learned to know just how to treat his drove. It was to feed them well on good fat pork and that would make them shine, so that the buyer could not tell whether they were old or young. So it stood

the slave driver in hand to feed well while going two or five hundred miles as many did.

Henry's distaste for the buying and selling of slaves and the actions of the slave drivers is evident. By 1846, along with uncles and cousins, Henry and his son had actively engaged in helping fugitive slaves escape such conditions. In 1850, Henry requested membership in Elk Monthly Meeting of Anti-Slavery Friends, noting that he had once been a member of the Society of Friends but had been disowned; his request for membership was accepted. A year later, in 1851, his second wife died, leaving him with several young children. In December 1852, Henry married Mary Grave of Richmond, Indiana, daughter of Jacob Grave, Jr., who had been disowned by Whitewater Monthly Meeting (O) in 1842 for his abolitionist views.

Henry and Mary (Grave) Stubbs farmed for a while outside West Elkton, and then moved to a farm near her relatives around Richmond. In October 1856, they left the area to settle near his son, Enos, in Minnesota. Enos Stubbs joined the Union Army and died during the Civil War.

Stockholders, Conductors and "Stationkeepers"

According to Levi Coffin, the largest group

of slaves ever transported at one time on this branch of the Underground Railroad passed through West Elkton. In a section of his *Reminiscences* titled, appropriately, "A Company of Twenty-Eight Fugitives," Coffin says all twenty-eight slaves had lived in the same neighborhood in Kentucky and planned "for some time how they could make their escape from slavery." Once they made it across the Ohio River into Cincinnati, they were aided by the operators of the Underground Railroad.

Coffin recounts the plan to get the fugitives out of Cincinnati; it involved the use of several buggies and wagons, which would "form a procession as if going to a funeral" at the Methodist Episcopal burying ground, "where a certain lot of ground had been set apart for the use of the colored people." They were to go on past the cemetery, however, proceeding to the home of Jonathan Cable in College Hill, a suburb of Cincinnati.

Coffin and Cable, a Free Presbyterian minister, and "a stockholder on the Underground Railroad," considered the best

route for transporting such a large group of fugitives. They decided the route by way of Hamilton, West Elkton, Eaton, and New Paris to Coffin's house in Newport, Indiana would be best. In his *Reminiscences*, Coffin continues:

> I agreed to send information to that point, and accordingly wrote to one of my particular friends at West Elkton, informing him that I had some valuable stock on hand which I wished to forward to Newport, and requested him to send three two- horse wagons—covered—to College Hill, where the stock was resting, in charge of Jonathan Cable. I said: "Please put straw in the wagons so that they may rest easy on the journey, for many of them have sore feet, having traveled hastily over rough ground. I wish you to get to College Hill to-morrow evening; come without fail."
>
> The three wagons arrived promptly at the time mentioned, and a little after dark took in the party, together with another fugitive, who had arrived the night before, and whom we added to the company. They went through to West Elkton safely that night, and the next night reached Newport, Indiana, and with little delay they were forwarded on from station to station through Indiana and Michigan to Detroit, having fresh teams and conductors each night, and resting during the day. I had letters from different stations, as they progressed, giving accounts of the arrival and departure of the train, and I also heard of their safe arrival on the Canada shore.

Of necessity, "operators" of the Underground Railroad were tight-lipped; that reticence to speak lasted into the decades after the Civil War, and for many years details of the Underground Railroad remained a topic of little discussion. Even though a large number of Quakers were involved, the Meetings were not officially so, and minutes of the time make no mention of any activity involving fugitives except collecting donations and performing charitable acts.

In the words of an elderly Iowa Friend, “a great amount of the assistance that was being rendered to the slaves could not wisely be reported in the meetings for business.”

From various sources, however, we find the following names of West Elkton Friends who were active “stockholders” in the Underground Railroad. As mentioned earlier, Levi Coffin refers specifically to the following West Elkton area Quakers as people involved in the work of smuggling runaway slaves north: the “Widow Stubbs, a thorough Abolitionist”; “Henry,” a “timid man” who became one of the best workers on the line; “Squire Stubbs, a well-known abolitionist” (probably Jesse Stubbs), and “Friend Brown” on Paint Creek.

In the late 1890s, Dr. Wilbur Siebert, a professor collecting information about the Underground Railroad, received several letters naming participants in West Elkton. A.T. Maddock wrote that his father John Maddock; Jesse and John W. Stubbs; and several others were “stationkeepers.” He reported that “the next station westerly from [West Elkton] near Fairhaven, some twelve or fifteen miles distant” was run by “a man by the name of Brown.”

Siebert also received a letter from J.A. Magaw of Morning Sun, Ohio, who said that “Hugh Elliott and Nathan Brown were the operators” in the Morning Sun/Paint Creek area. Under normal circumstances, Magaw wrote, fugitives were transported north sixteen miles to New Paris, Ohio and from there to Levi Coffin’s home in Newport. “When this route north in Preble County was dangerous, the fugitives were conducted from Morning Sun sixteen miles east to West Elkton to the house of Jesse Stubbs” and from there to New Paris.

In this house (photo above, 1982) built by Samuel Stubbs, his son Jesse Stubbs was born and lived all his life. Here, Jesse and his family hid fugitive slaves and helped them to the next stop on the Underground Railroad. Census records indicate several people of color as part of the household at various times. The house has since been restored and is listed on the National Registry of Historic Places.

In another letter to Professor Siebert dated 1895, a Fountain City Friend who was involved with the Underground Railroad says that in West Elkton, “there was a whole settlement of Stubbses, Talberts, Giffords and others. Newton Stubbs was a leader.”

The same writer also mentions Thompson Harris, who along with Newton and Mary Stubbs, was a founding member of Elk Monthly Meeting of Anti-Slavery Friends in 1843. Harris, the Fountain City letter writer says, “was raised and used to live in West

Eklton, Preble County, Ohio. He knows much about the underground but says he can't write but can tell it." No mention of Thompson Harris appears in Professor Siebert's book, however; so what he could tell has gone untold to future generations.

In *The Mysteries of Ohio's Underground Railroads,* Professor Siebert mentions West Elkton twice. First, he describes the route from College Hill through the western part of Cincinnati as going "on up to West Elkton, where the Stubbs brothers kept their two stations."

Second, he reports that "William Beard, a well-known Quaker" regularly conveyed fugitives north in a "big, covered wagon." When slavehunters pursued him, Beard veered "northeastward to West Elkton and deliver[ed] his charges to Jesse Stubbs."

(Note: William Beard was a member of Silver Creek/Salem Monthly Meeting (O) in Union County, Indiana near present-day Liberty, Indiana. It was part of Westfield Quarterly Meeting (O), the same quarterly meeting as Elk Monthly Meeting (O). A "recognized minister," he was one of those who formed the Silver Creek/Salem Monthly Meeting of Anti-Slavery Friends Meeting.)

Professor Siebert refers to other nearby "stationkeepers" Nathan Brown and Ebenezer Elliott in Israel Township where the

Westfield Monthly Meeting (H) continued to flourish. Another source also mentions Nathan Brown and Ebenezer Elliott as local residents involved in the Underground Railroad who would have cooperated and coordinated with those in West Elkton.

Phillip Johnson—Friends of Freedom representative for Preble County and a former pastor of Elk Monthly Meeting (now known as West Elkton Friends)—researched old records to find names of Preble County "conductors" or "stationmasters" on the railroad. He found that Bunker Hill House in Fairhaven, a former tavern owned by James Giles and Jonathan Caldwell (a Quaker from North Carolina), was a stop on the Underground Railroad and the following were "workers" on the railroad: James Giles, Jonathan Caldwell, Ebenezer Elliott, Nathan Brown and a former slave, Gabriel "Old Gabe" Smith, who sang and played the fiddle for dances held in the tavern. (Bunker Hill House was designated an Ohio Underground Railroad Historic Site in 2001.)

A "Nathanial Brown," born in 1807 in New Jersey, is listed as a member in the earliest Elk Monthly Meeting records from 1810. As late as 1829, his father, John Brown, appears in the Minutes as an active member of Elk Monthly Meeting (O). At the time of the Hicksite split, however, Nathanial Brown attended Westfield Monthly Meeting, which "went with the Hicksites." His marriage to Sarah Nixon is the first recorded for Westfield Monthly Meeting (H); his address is given as Israel Township.

Anecdotes from West Elkton "Stations"

Descendants of the Stubbs, Maddocks and Talberts still attend Elk Monthly Meeting and tell stories of their ancestors smuggling runaways north to freedom. Among others, Corwin "Corky" Talbert, Bob Stubbs and Charles Carver can identify which houses in the village were reputed to have tunnels and secret hiding places and can relate details of a false-bottomed wagon that hauled human cargo along with other goods from West Elkton north to Fountain City.

Here is a brief account from Roger Avery Stubbs, a descendent of Henry Stubbs, of his visit to the area in the 1940s.

Right across [Elk Creek] on the north was a huge old house of Mrs. [Louella Stubbs] Roberts' grandfather, Nathan Stubbs, Jr., older brother of our Henry. Being millers and prosperous and busy with many coming and going and having many auxiliary structures, this Stubbs settlement was well suited as an important “station” on the Underground Railroad. If fleeing slaves could make it across the Ohio River from Kentucky to the big town of Cincinnati, they could hide and by darkness make it to West Elkton to the Quaker sympathizers. Slavehunters swinging long bull whips would gallop through West Elkton with the intent to terrorize the Quakers.

Mrs. Roberts recalled many hair-raising tales she had been told and secret rooms the refugees were hidden in. Haystacks were hollowed out; some hid in coffins made by the Talberts. Uncle Tom Talbert told how slave hunters came to his father's place, and the slave was told to quick get into a casket, whereupon the family shut him in and posed as a funeral procession. Henry's son, Joel Stubbs, was inventive and rigged up a false-bottomed covered wagon for the next trip to Richmond, ostensibly loaded with mill products, fruit, vegetables and dairy products. The poor blacks hidden under the load must have gone through terrible fears on the trip to Richmond and on to Newport where the noted Levi Coffin, related to the Gordons and Talberts, had a “station.”

The Story of Craig Langford

Roger Avery Stubbs reported the following story about Craig Langford in his “Stubbs Family History," mistakenly identifying the Quaker who helped Langford as Samuel Stubbs. Other sources—including *The History of Butler County* (1871), Clare Eby’s *History of West Elkton* (1980) and *The Oxford Telegraph*—attribute this act of generosity to Jesse Stubbs.

The Roger Avery Stubbs version is true in other particulars, however:

> [Samuel Stubbs], like our own grandfather Lorenzo Stubbs, was an ardent antislavery man and helped to transport many slaves over the mysterious Underground Railroad. During the winter of 1858, Samuel Stubbs made a trip to Kentucky for the purpose of purchasing the family of a colored man, Craig Langford, who had been previously emancipated by his former master and had come to Ohio, leaving his wife and seven children behind. Many and grievous misgivings were entertained concerning this trip, fearing he [Samuel] would be a victim of mobbing. However, in due time, he returned without trouble. The amount of the purchase price was $5062.00, a portion of which was raised by subscription, but the major part Samuel Stubbs advanced. This amount, in course of time, was refunded by Craig Langford.

Below is an excerpt from the September 30, 1880 edition of *The Oxford Telegrap*h:

> Our township—Wayne—has a colored citizen, Craig Langford by name, who was born a slave in Kentucky. Having been freed by his master in 1856, and having a

wife and children, he determined to purchase their freedom also, which he did in 1858 for $5000. His neighbors helped with $500, and Jesse Stubbs went with him and advanced $3000. Langford now owns a fifty-acre farm in Preble County, has worked hard, is of sterling character and 55 years of age. When his wife and babies were redeemed and paid for, he weighed them and found that they cost in actual cash $11 per pound.

Finally, here is another version, found in an unsigned handwritten document probably from A.T. Maddock:

In 1855, Aunt America Langford, a slave and her four children—Craig, Wm., George and [illegible] ...mas ... [illegible] proved to be worthy citizens and excellent farm hands. They soon found employment. The eldest son, Craig, when he came to Ohio, left a wife and seven children in slavery–[illegible] property of Liberty Langford a son of his old master. He went back to Kentucky in the fall of 1856 during the heated campaign of Fremont and Buchanan to get his wife and children.

Many of our citizens never expected to see him again, but he returned unharmed in April 1857, a large and enthusiastic meeting was held at the Union Church to raise funds to purchase his wife and children—some two thousand dollars was subscribed at the meeting and subscription papers sent to different places, among the abolitionists and those friendly to the colored race. But the amount of $5500 could not be raised— the price asked— Mr. Langford was despondent. He loved his wife and children the same as you. Uncle Jesse Stubbs, a staunch friend of the colored race and one of the leading Abolitionists of his day, came to the rescue. He loaned Craig Langford $3500 and then went with him to Kentucky to consummate the trade, and in the year 1858, [illegible] their feet upon the free [illegible].

Another story from the previously-mentioned unsigned

manuscript (probably by A.T. Maddock), does not specifically mention Quakers or Elk Monthly Meeting. Nonetheless, it gives a sense of the general attitude of West Elkton inhabitants toward issues of race. Regarding the church referred to in the story: between 1849 and 1852, the United Brethren, the Methodist Episcopal Church, and the Wesleyan Methodists, all anti-slavery churches, organized congregations in West Elkton. Each group met for a while at the Hicksite Meetinghouse until they formed a union and constructed the "Union Church" on the northeast corner of East Maple and Poplar Streets. The building was in use from 1853 until 1897 when the union dissolved, each group building its own church. When the writer of the following narration says the church was "filled to overflowing," keep in mind the building was apparently quite large— the local school used it as a basketball court until a gymnasium was built.

"A Case of Amalgamation"

> In 1858 a planter from South Carolina in company with a black woman and seven mulatto children struck their tent in Elkton for a few days. Squire Hornaday, one of our leading citizens who was for more than fifty years a Justice of Peace in Somers and Gratis Townships, visited the camp. In conversation with the slaveholder, who seemed to be a gentleman of the Southern school, he learned that these children were his own offspring and the black woman was their mother, a case of amalgamation practiced among the slaveholders of the South.
>
> On learning that they had never been married, the squire informed him that it was against the laws of Ohio to cohabit that way. He must procure a license and get married. This he was willing to do. The squire accompanied him to Eaton and procured the necessary papers and the next night, the Union church was filled to overflowing with a noisy crowd of people...[illegible] pulpit—and were united in marriage by the Squire.
>
> This old church was built in 1853 and has witnessed many wonderful demonstrations...during the old-fashioned revivals of a half century ago...And when Daniel Worth of

> North Carolina, who had been incarcerated for many months at Richmond, Virginia for aiding fugitive slaves to a land of freedom...lectured to a full house amid the applause of the people. But never before in the history of the church has there been such a demonstration amid the Babel of confusion that reigned as the night the gray-haired planter led his black bride from the church. In a few days, they started for Darke County and located near Union City.

It is difficult to imagine such events could have occurred in the 1850s, well before the Civil War, before the Emancipation Act, and more than a hundred years before the Civil Rights Act of 1964. But in Quaker settlements across the Midwest, remarkable examples of integration existed long before the law required it.

CHAPTER 11 West Elkton Friends during the Civil War

In her 1980 *History of West Elkton, Ohio*, Clare Eby wrote that "seventy-five boys joined the Union Army from West Elkton and the surrounding area." Some of them were Quakers from West Elkton, but information is sketchy. Preble County records for the Civil War show the *enlistment* of only two men. The burial records list three men, in contrast with the burial records of Butler County, which list over a hundred names, many of them buried in the "colored" cemetery in Oxford.

The Missing Minutes

The Minutes of Elk Monthly Meeting (O) are not helpful. In fact, the Men's Minutes for the Civil War years, 1862-1865, are completely missing. West Elkton Friend A.T. Maddock wrote in

1905 that “Minutes have been kept of all the Monthly Meetings at this place since its organization in December 1809, except six years that have not been recorded in the books. The clerk at that time no doubt was at fault for the failure.” Other missing minutes cover scattered and separate months, but a five-year gap in the Men’s Meeting Minutes occurs between October 1861 and November 1866, coinciding with the four years of the Civil War and the year after the war ended when many soldiers returned home, among them some Quakers whose meetings had to decide what to do, i.e., welcome them or disown them for going against the Quaker peace testimony. If, as Maddock says, the clerk during those years was at fault for missing minutes, who was the Clerk of the Men's Meeting?

Without the Men's Minutes, which identify those serving as Clerk, it is almost impossible to figure out who it would be. Checking the Women’s Minutes for the years 1862-1865, we find names of men who served as clerks for various joint committees, such as Zimri Stubbs, mentioned as Clerk of the School Committee; Lewis Taylor, Clerk of the Book and Tract Committee, and Joseph Maddock, Elder and Clerk of various committees appointed to “examine deficiencies” in the Meeting. In earlier years, occasionally a document to be forwarded to the Quarterly Meeting would reflect that it had been signed by the Clerks of both the Men’s Meeting and the Women’s Meeting and would contain the names of each. No such helpful entry appears in the Women’s Minutes 1862-1865.

In November 1860, the year *prior* to the gap in the Men’s Meeting Minutes, Lewis Taylor was appointed Clerk and Elijah M. Stubbs, Assistant Clerk. The final minute of 1861 contains this entry: “The following Friends are appointed to propose to next meeting the name of a friend for clerk and one for an assistant clerk, to wit, Samuel

Roberts, John Kenworthy, and Joseph Maddock." But, because minutes for the next business meeting don't exist, we don't know who the committee proposed.

In November 1866, in the first minutes *after* the missing records, we find: "Those appointed to propose the name of a Friend for Clerk and one for an Assistant offer the name of Lewis Taylor for Clerk and Elijah

M. Stubbs for Assistant, who being united with, are appointed accordingly."

That the gap in records begins and ends with the naming of a Clerk and Assistant Clerk raises several questions. Was this by accident or design? Did the men of Elk Monthly Meeting (O) engage in a conspiracy of silence during the most difficult years of the Civil War? If so, what could have been their motivation? Did something shameful or painful happen in the Meeting during those years?

Perhaps the significant minutes were simply and ironically lost. But in February 1889, shortly before Joseph Maddock died, Jesse Kenworthy was appointed "to have the care of the Meeting Records in room of Joseph Maddock who through infirmity has become incompetent." Joseph Maddock, who served as Meeting

Elder from 1847 to 1885 and whose diary reflects internal conflict and a lively interest in battles of the Civil War—did our Joseph have something to do with the missing minutes? If Jesse Kenworthy took over care of the minutes, were the years 1861-1866 missing when he did so?

Conflict – Internal and External

For many Friends, it was difficult to determine which was worse—the suffering of the innocent caused by slavery or the violence of war. By 1861, when the Civil War officially began, members of Elk Monthly Meeting (O) had seen first-hand the injustice of slavery and the suffering it caused. Many young Quakers confronted the difficult choice of resisting or submitting to the military draft.

In 1864, Congress amended the Conscript Law to allow Friends and other conscientious objectors the option of serving in military hospitals, working among freed slaves or contributing $300 "for the use and benefit of the Freedmen." Joseph Maddock wrote about one instance of a member of Elk Monthly Meeting who paid the $300 to be excused from service. Joseph's comments reflect the internal conflict many Friends felt.

> … in one instance a member removing [i.e., moving] here from Indiana was drafted and Friends mostly helped make up the money. I was one that paid some towards it. Yet afterwards had to regret it and if I was to do it again, I should not or could not pay anything in that way. But sometimes in the excitement, we look too much to others and do not go down into a close examination and judge for ourselves the wisdom of truth, which principle leads out of all error of slavish fear into that Light which makes manifest

and in which no deception can live.

Later in his diary, Joseph Maddock reflected on the war and what it meant to Friends. The following entry gives us some inkling about the situation in Elk Monthly Meeting (O) as well as Indiana Yearly Meeting (O); it also gives us more insight into Joseph Maddock.

> Very few peaceful men, it appears, have kept to their principles in these perilous times—from information received from different parts of our country—except the Society of Friends. Many of their young members in places have enlisted in the war, which is cause of sorrow and regret. Yet with us here in our Meeting, there is but few who went into the military service. Three have gone into the regular Army, one into the Commissary Department of forwarding stores, and two or three were gone a few days at the call of our Governor, out of about 40 members subject to the draft or conscript.
>
> Whatever may be the end of this war, it is hoped it will be to the downfall or extinction of slavery, "the sum of all villainess," as attested by that eminent Divine and reformer, J. Wesley. Although it may be a sore remedy, yet we as a nation or government, particularly northern states, are implicated or have given our support to this atrocious system, and now, an over-ruling Providence has taken the cause in hand as I verily believe, and will work for the deliverance and ultimate emancipation of the oppressed, as well as other high-handed wickedness in our land connected to slavery. Oh, may it be applicable to us as a nation as it was formerly, that when the judgments of the Most High are in the earth, may the people have wisdom and virtue.
>
> In the 10th Month, attended our Yearly Meeting. It was middling to large. The subject of drafting men for the war was brought before the sitting of the Meeting. The war kept several of our young men from attending, as no person was allowed to leave his residence and go out of the state. Yet a considerable number of them from our state as well as Indiana attended as the excitement was somewhat abated. It

was a solemn time to many of our dear young men as well as others. And many were prepared to suffer for their peace principles and their Divine Master rather than go into the war. Martial law being declared in Cincinnati a short time before, on account of the City was going to be taken—it was thought—by Southern invaders, caused much excitement in the country.

Yet Friends were favored to hold our annual solemn Quarterly Meeting in much quiet and without molestation, and it was a season of Divine favor to not a few.

Among those with some connection to West Elkton who served in the military, and for whom written records exist, we find the following. Enos Stubbs, son of Henry Stubbs (who by 1860 had moved to Minnesota), wrote letters home from where he was stationed with the Union Army in Arkansas. Daniel Wooten and James Wooten, sons of Martha and Lewis Wooten, by then in Indiana, also wrote letters that have been preserved. And Dewitt Clinton Stubbs, son of Jesse Stubbs, served with distinction; he was with Sherman on his march through Georgia to the sea, and he rose to the rank of Colonel. And poor Allen Stubbs, nephew to Joseph and Mary Maddock, who died from his war injuries and was buried in the Friends Cemetery in West Elkton.

The following account is from Joseph Maddock's diary entry for 1863:

…our nephew Allen Stubbs' remains were brought home and interned in our burial ground. He had enlisted into the military service in 8th Month 1862 and was marched off in a few days and into battle at Richmond, Kentucky and was taken prisoner. He received a slight wound by a spent cannon ball which did not disable him much. Being paroled, he returned to his father's house to the no little joy of his brothers and sisters. He had for several years previous lived with an uncle in Iowa and some months before his enlistment lived at Westfield, Indiana, so that his return was mixed with joy and grief, and it appeared evident he regretted the course he had taken. A sister said to him, whatever made him enlist. He said he hardly knew for what and remarked he would give all he had in this world to be

out of the difficulty.

Being shortly afterwards exchanged [*sic*], he returned to the army and then marched into Tennessee, afterwards down further into Alabama and Mississippi to near Vicksburg where he was detailed. He went on to a field hospital on the river where he continued several months as an assistant to the physician in the hospital, preparing to take care of the sick and wounded. He wanted to be there rather than be instrumental in taking the life of his fellow man. In the 8th Month following, he took the chronic diarrhea and was removed up to a hospital at Memphis, Tennessee, where he only lived a few days after his arrival there.

His younger brother, John H. [Stubbs], about the 1st of 11th Month went down to Memphis and had his remains brought to his father's residence where a large company of relatives and Friends attended his funeral, after which a large and solemn Meeting was held on the occasion where much counsel was held out to those present. Although he was a young man who gave much promise of usefulness in his day, but like many other young men was taken in the excitement, and through unwatchfulness partook of forbidden things. Yet after all, his relatives and Friends have more cause for joy than grief, and hope through the pardoning mercy of a dear Redeemer, he was entered into everlasting rest.

And then there was Allison B. Crist, a member of Elk Monthly Meeting (O) whose service in the army is described in the 1876 *History of Butler County*:

Allison B. Crist…emigrated from Indiana to Ohio in 1855, settling in Wayne Township on his present farm. He was in the One Hundred and Sixty-Eighth Ohio, the Hundred Days' service, and was first corporal of Company D. They were stationed in the Kanawha Valley, West

Virginia. He owns and farms six hundred and seventy acres in Wayne Township. He and his wife [Phebe Maddock] are Orthodox Quakers.

The struggle against slavery and the Civil War changed the way many Midwestern Quakers viewed military service. Many no longer saw a contradiction in a man serving in the military and the fact that he was an "Orthodox Quaker."

People of Color in West Elkton

When escaping slaves made their way through West Elkton to Newport and then Canada, the suffering caused by slavery manifested daily in the midst of the village. Many members of the Meeting were involved in providing aid to fugitive slaves, if not actively, at least tacitly. Some, like Jesse Stubbs, led by example, working openly and tirelessly to help black people.

The 1860 Ohio Census records the presence of black people in West Elkton and lists at least one identified as "a freed slave." That same census also shows that, in addition to Jesse, his wife and children, the Stubbs household included Ann Schunalt, a nineteen-year-old mulatto girl from Kentucky, and "George Lankford," a black man, 36, also from Kentucky.

George's mother was America Langford, a slave from Kentucky, apparently set free by her master (who named his white son "Liberty Langford"). In 1855, with her four grown children, America had arrived in West Elkton and remained there. George's brother, Craig Langford, was the freed slave referred to in the previous chapter and mentioned in many stories about West Elkton. One source commented that all America Langford's sons were "excellent farmhands." In 1860, George Langford probably worked for Jesse Stubbs (who is listed on the census as a farmer) and received room and board as part of his wage.

The next story comes from the unsigned, handwritten account probably by A.T. Maddock.

> Darby Fish was born a slave in Kentucky. His wife was a free colored woman and the children, partaking of the nature of the mother, were [illegible] free. Just before the war broke out, he purchased his freedom from his master, paying $800 for himself. If Mrs. Fish had been a slave, the children would have been held in bondage. He paid his master $500 and then asked permission to come to Cincinnati where wages were higher. His master had implicit confidence in him and granted the request. He lived in Cincinnati till the debt was paid. Many censured him and said he was very foolish to send a penny back. But his honor was at stake and he kept on till the obligation was settled. In 1863, he moved to Elkton and was an honored and respected citizen.

Committee for the Concerns of the People of Color

As early as 1828, Indiana Yearly Meeting already had Committees for the Concerns of the People of Color, and West Elkton Friends regularly took up donations for various individuals "under the care" of some Friend, or to provide schooling for black children, or for some other "concern" involving People of Color, such as sending aid to North Carolina where Quaker meetings were overwhelmed by freedmen seeking help and asylum among Friends.

During the Civil War and the years immediately preceding it, matters were so serious Indiana Yearly Meeting (O) required each monthly meeting to set up a separate committee to address the "concerns of the People of Color." Such committees were mandated and formed as early as 1859, and the minutes of Westfield Quarter (O) established the committee that included Friends from Elk Monthly Meeting (O) and Silver Creek/Salem Monthly Meeting (O).

This committee, which reported to the quarterly meeting, functioned as a separate entity which kept its own minutes. Though regular reports from every other committee appear

throughout Elk meeting Minutes, the Committee for the Concerns of the People of Color is referred to only occasionally and briefly, usually in regard to its need to raise a subscription. Westfield Quarterly Meeting (O) Minutes often record the fact that the committee reported, but no details are given.

Bob and Helen Stubbs recently discovered, among other old books in their possession, a slim volume that contains *Minutes of the Elk Monthly Meeting (O) Committee for the Concerns of the People of Color for 1864.* On the first page is a statement that the committee was formed "By authority and direction of Indiana Yearly Meeting (O)," and information that Westfield *Quarterly* Meeting (O) named Elders Joseph Maddock, Lewis Taylor, Helah Talbert, and Minister Martha S. Maddock to the committee, all from Elk Monthly Meeting (O). Elk Monthly Meeting (O) added Marmaduke Mendenhall, Elisha Stubbs, Solomon Talbert, John C. Maddock, Lorenzo Stubbs, Asa Talbert, Delilah Stubbs, Mary Maddock, Mary Stubbs, Elizabeth Stubbs, Rachel H. Maddock, Sarah Stubbs and Elvira Talbert. This list of Friends includes several from the Anti-Slavery Friends Meeting who had rejoined the Orthodox monthly meeting; among those who had returned to the fold were Solomon and Helah Talbert, Lorenzo and Sarah Stubbs, and "the Widow," Mary Stubbs.

The first minute relates that the committee, with sixteen members present, met on the 21st of 1st Month 1864. The next few

pages detail the delegation of responsibilities.

Lorenzo Stubbs was named Clerk and Joseph Maddock Treasurer. Elisha Stubbs was appointed “to receive and forward such contributions in clothing as may be offered for the relief of the freed people.” Marmaduke Mendenhall and Solomon Talbert were to “visit the colored people on or near Brown’s Run,” to determine whether or not they required the help of Friends. Mary Stubbs, Martha S. Maddock and Elizabeth Stubbs were appointed “to superintend the making of garments if way should open for doing so” and report “from time to time as circumstances may require.”

The Committee for the Concerns of the People of Color set its next meeting for Fifth Day [Thursday] at the rise of regular weekday worship. During that week, the committee seems to have been quite busy. Solomon Talbert and Marmaduke Mendenhall visited the folks “on or near Brown’s Run,” and discovered that they were “comparatively comfortable, physically speaking,” though it appears they did need socks; at the next meeting on 28th of 1st Month, Solomon Talbert was appointed “to purchase stocking yarn for the benefit of the freed people” with funds from the committee’s treasury. In their report, Solomon and Marmaduke expressed some concern for the “mental and moral culture” of those at Brown’s Run, which would require continued attention from Friends.

The minutes of that second meeting on 28th of 1st Month 1864

list an impressive fundraising endeavor:

First, by a “nomination” of Elk Monthly Meeting (O): $17.15. Next, “Raised at the close of a publick [*sic*] meeting of the society of friends at Elk by friends and others”: $124.55. And finally, “the sum of $19.20 was reported as having been collected by members of the committee, principally of persons not in membership with Friends.”

The total of $160.90 may not seem like much to us, but in 1861, the Meeting purchased land for a new graveyard and fenced it for about the same amount. It paid $60 to Richard Randall for three-fourths of an acre near the Meetinghouse and spent $101.56 for clearing and fencing the land and repairing the gate.

In January 1864, West Elkton Friends raised the same amount almost overnight in donations to be sent to Indiana Yearly Meeting (O) to aid people of color.

CHAPTER 12 Change and Evangelism

Mary (Puckett) Roberts, wife of Samuel Roberts and younger sister of Martha (Puckett) Wooten, was “recorded” as a Minister of Elk Monthly Meeting (O) in September 1854 and was a “traveling minister” for much of the rest of her life. Joseph Maddock mentions her many times in his diary, most often in connection with her “laying before the Meeting a concern” to visit certain areas and groups. Joseph and his wife, Mary Maddock, accompanied Mary Roberts on at least one of those trips. Between 1860 and her death in 1880, in addition to visiting Canada, Mary Roberts traveled “in Gospel Love” to North Carolina, Tennessee, Iowa and Colorado Territory.

In 1863, she and another woman Friend visited Governor Todd of Ohio to discuss the drafting of young Quakers into military service. Although the governor listened “attentively” he could do nothing and referred the women to Washington.

Mary Roberts also visited local jails and prisons along with Martha Taylor, another minister recorded in Elk Monthly Meeting (O). When Joseph Maddock visited the state penitentiary in 1872, he met William Thomas, a prisoner sentenced to life in prison for murder. Maddock wrote, “[Thomas] was visited by our friends, Mary Roberts and Martha Ann Taylor, whilst in Eaton jail awaiting his trial and spoke of the visit in terms of respect, although he said he was a hardened criminal at the time.”

The following narrative, “An Account of a Journey into

Canada" by Mary Roberts, was contributed by Philip Johnson, pastor of West Elkton Friends from 1952 to 1960. Mary Roberts was his great-great-grandmother.

An Account of a Journey into Canada

by Mary Puckett Roberts

Some time in the summer of 1859, my mind became deeply impressed with the belief that the lord required some service of me to perform amongst Friends in some parts of Canada West, which was cause of great trial of my faith, for such a poor unworthy servant as I am, to give up to travel through the British possessions and amongst strangers in a strange land so far away from home. But after a deep exercise of my faith it apeard (*sic*) to me that I could not enjoy that peace of mind without obeying his command, and therefore I became willing to part with all that's near and dear, (unclear passage) to leave my home, my husband, children and friends, for the cause of truth.

And therefore laid the concern before the monthly and quarterly meetings which I am a member of, and obtained their unity and concurrence therewith. And Jesse Kenworthy and Mary his wife, members of the same meeting bearing (?) me company, we left home on the 16th of 10th Month, 1860 under great weight and exercise of mind looking to resign ourselves and families to the care and protection of Israel's unslumbering shepherd, and took passage on the cars at Middletown, and about the middle of the day we arrived at Columbus, the capital of the state of Ohio, and about four o'clock in the evening we arrived in (unclear, name of city),

a thriving city on the south side of Lake Erie, and about ten o'clock the same evening we arrived in Buffalo in the state of New York, a distance of over 400 miles from home. On the 17th we took dinner at the Niagara Falls and spent some time to view the wondrous works of creation, and then we crossed over the nice bridge into Canada, where we had to be examined by the customs house officer before we could go on our way.

From this place we went to Pelham a distance of twelve miles, and had an appointed meeting the same evening here, on the 19th in Friends meeting house, and another the same evening in the Methodist meeting house in Thorold Village, which brought comfort and peace to my mind.

Next day passed through Toronto, a flourishing city on the northern side of Lake Ontario. On First Day the 21st we attended Yongstreet (may have meant "Youngstreet") meeting at 11 o'clock, and at 3 in the afternoon we had an appointed meeting at Whitschurch where the lord's presence was felt among us. On the 22nd we had an appointed meeting at Tecumcy at 11 o'clock. This settlement is surrounded by a rich body of land, tho fruit trees does (sic) not thrive well here. On the 23rd we started for Kingston a distance of about two hundred miles at the east end of Lake Ontario. On the 25th we attended Kingston Preparatory Meeting which was small. On the 26th we had a meeting at Camden and lodged with Joseph Brown's family, he being a minister and traveling in some parts of Indiana at this time. On First Day the 28th we attended West Lake Meeting at 11 o'clock and an appointed Mtg. at Ameliasburg in the afternoon. These (unclear) is on a fertile neck of land called "Prince Edwards" which is almost surrounded by water.

The 30th had a meeting at Huntington in a stone house and on the 31st we attended Coldwater Meeting which was very small, and on the 2nd of the 11th Month we had a meeting at (unclear) where we saw the last resting place of (name unclear) a worthy minister, who some years ago traveled very extensively in the western states for the cause

of truth. Her father and two sisters still live here, the latter very agreeably spent the evening with us at our kind friend Thomas Raisin's, at whose house we lodged.

From this place we went about seventy miles west to Rookwood where we attended meeting on First Day the 4th. We put up at the house of our kind friend, Jane Harris, who had five sons in (the) family, the plainest and most orderly that I have met with for many years [Note from Philip Johnson: "meaning that the family was the most Quakerly in dress and behavior]. The most of the above mentioned meetings are very small and quite remote one from the other in many places.

On the 5th of 11th Month I felt released at present of Canada to return homeward, and on our way we took dinner in London, and in the evening we crossed over on the ferry boat at Detroit and traveled all night and arrived home on the 6th of 11th Month, 1860, and found our families all well, which with a feeling since that the love of God had been extended to us, was cause of great rejoicing and humble thanksgiving to his holy name.

These are the blessings which make amends for all our labours, both inward and outward.

We were from home three weeks and attended thirteen meetings and traveled about sixteen hundred miles.

According to family lore, Mary Roberts said she wanted to die while doing the Lord's work. She got her wish, suffering a fatal stroke while speaking in the West Elkton Meetinghouse. Joseph Maddock described in his diary what happened that day in February 1880.

2nd Month 24th. This afternoon at 2 p.m. the Ministers and Elders of our Meeting held their usual meeting, in which our beloved friend, Mary Roberts, after commencing our business, had a very hard stroke of paralysis, which

prostrated her so that she seemed as helpless as a child. It also impaired her mind and speech some. A doctor was called in, and she was removed to a house nearby and stayed till morning and then was taken to her home [the farmhouse on Roberts Road where the Jerry Walker family live in 2005], where she remained in somewhat of an unconscious state until the morning of 3rd Month 6th, when she was released from the sufferings of the body for the joys of an eternal inheritance in the Redeemer's Kingdom. It was a sad and awful circumstance and great bereavement to her family and Friends to see her stricken down. It may be truly said, a mother in Israel is fallen; her loss is felt in the church. The funeral took place in the afternoon of next day, the 7th, and was largely attended by relatives, Friends and neighbors. A very large and solemn Meeting was held on the occasion and very appropriate communication delivered respecting the solemn event by her dear sister, Jane Jones and others, on the duty we owe to our dear Lord and Master and the language very appropriately applicable.

Joseph Maddock on Changes in Quaker Worship

While Joseph Maddock was decidedly conservative and remained an Orthodox Friend all his life, he became increasingly uncomfortable with some of the changes occurring in Quaker worship, particularly after the Civil War. Notice the grumpiness in the following selections from his diary; no doubt he spoke for many "old-time" Quakers who weren't quite sure what to do when people began singing in the Meeting.

In 1868, Joseph reported "a favored meeting," a worship service that met his and others' approval, even though it involved those who were not Friends. Here is what he says of the incident:

In the latter part of the 2nd Month and first part of 3rd Month, Warvel L. Francis, a United Brethren Minister, and D. Lancaster, Methodist, attended some of our weekday Meetings. He had some short communications to deliver

> amongst us which were satisfactory. They with others were attending a "protracted Meeting," as they called them, at the Union meetinghouse in West Elkton, which continued for several weeks in which there seemed to be much excitement and many joined in prosperous conversation. Some few of our young members joined in it. It was hoped that there would be a change wrought and amendments of life begun in some at least of the reckless youth of our vicinity. But I am sorrowful to relate that most of them pretty soon went back into their former habits of sin and frivolity. A few seemed to continue in their preferred conversations and seemed to be changed in heart.

So far, at least, Joseph Maddock seemed to be fairly comfortable with the kind of preaching being done by visitors to the Meeting and to the "protracted Meetings," or revivals, some Friends, particularly the young, had begun attending. That doesn't mean, however, that all changes were acceptable.

The first reference to someone attempting to sing in Meeting occurs in Joseph's diary entry a few months later in 1868. All starts well, and it is "a favored meeting," until the visiting United Brethren minister rose and announced he felt called to sing. Here is Joseph:

> At our Monthly Meeting a few days after Quarterly Meeting, Jesse L. Hartley, a Minister of Gilead Monthly Meeting, Ohio, was with us. Lewis Francis, a United Brethren Minister, asked permission to sit with us, which was granted. It was a favored Meeting. Several of our young Friends attended and I trust were encouraged and strengthened in their Zion-bound journey. It was an interesting Meeting to all. The Meeting appointed in the evening by our friend Jesse L. Hartley was largely attended by our young people. A remarkable and favored opportunity.

> There was a singular circumstance that took place in the Meeting. Rather an

> unusual affair. Lewis Francis attended and spoke considerable and at one time proposed to sing a Hymn, as he thought in the way that R. Barclay treated singing in his valuable *Apology*. After making some remarks on his exercise before commencing the Hymn, at beginning he was touched by one of our Elders sitting by his side and whispered to that he was out of order, and he was taking up too much of the time of the Meeting, which was our friend Jesse L. Hartley's appointment. He then said to the Meeting that it was suggested to him he was taking up too much time of the Meeting and sat down.

Joseph writes at length about how uncomfortable this situation was for Friends, saying that probably, if he had simply risen and started singing, no one would have said anything. There was a difference between announcing one's intention to sing and being called by the Holy Spirit to stand and sing.

In 1874, Joseph Maddock attended a Quarterly Meeting (O) of Ministers and Elders in Richmond, Indiana. He described a new manner of speaking in Meeting—one that he didn't entirely approve of—i.e., reading aloud from the Bible, rather than reciting scripture from memory.

> There was [*sic*] two speakers. They took out their Bibles and read their texts and communicated from them their services. It did not seem to have the effect it would a had [*sic*] if they would a went on without reading. It appears

that some of our Ministers are trying to advance some new way. In places, there is some exercising done in singing a verse or two, and some sing at considerable length, and it does not meet with much approval so well as reading the Scriptures.

Yet some Friends think it best to let these kind of Ministers have their way. If their exercises are not worded, the divine influence will come to nought. This class have widely departed from our usages and practices, not only in dress and language, but some are criticizing our doctrine laid down by early Friends. Many subjects were discussed on in a good degree of unity and good feeling, and the conference closed after having eight sittings in three days.

A staunch Orthodox Friend, Joseph Maddock was not impressed by the new techniques being used and the new ideas tried by those influenced by evangelists of other denominations.

Just before Christmas in 1874, two young men came to Elk Monthly Meeting (O) with William Allen. This is the first mention of Noah McLain, who was apparently quite a successful speaker in the "new fashion." He seems to have really irritated Joseph Maddock.

William Allen attended our Monthly Meeting. Also had a series of meetings for several days, generally at 10 a.m. and in the evening. N[oah] McLain and E. Burris, two young men from Indiana, also attend these meetings. Several of the first meetings were pretty satisfactory. The latter ones were

not so much so. Yet on the whole, they were profitable meetings. About 10 meetings altogether were held besides our usual meetings.

The following year in December 1875, Noah McLain returned to the area with some other "young men," and they began holding revival meetings without going through the accepted procedure. Here is Joseph's disgruntled account:

> Along about the 1st of 12th Month, Noah C. McLain, a young colored man and acknowledged Minister, came to our meeting with two or three other young men and went to holding revival meetings without advice or counsel respecting such service, and continued their meetings for several weeks, having meetings morning and evening with a pretty large attendance, especially in the evening, and many seemed considerably interested. Yet at times, not so satisfactory as could be desired. Friends expostulated with him about his course. He reflected on Friends in public and threw out accusations which were unfounded, and at times engaged in Congregational singing, which seemed to stop his services and people would not attend, so that he went off and afterwards returned. Yet people did not attend his meetings as they did it first, and he finally closed them. Other Friends came and had meetings appointed and were largely attended and were seasons of favor and encouragement.

But Noah McLain and his kind didn't disappear. In 1877, he showed up again at a quarterly meeting in March. In his comment, Joseph sounds disgusted but resigned.

> Isaac Jay was very acceptably with us. The Mills of Cherry Grove and Noah C. McLain attended, their company not very acceptable, especially the latter, as they indulged in their singing exercises and unbecoming gestures and other ways that is very trying to many Friends.

In January 1878, Noah McLain returned again to lead worship services at Elk Monthly Meeting (O). In Joseph's description of the services and meetings, it is clear that young Quakers were

beginning to worship in a significantly different manner from that of the previous generation.

> About the beginning of 1st Month, Noah C. McLain and some other young persons came into our vicinity from Gordon, Ohio and commenced "revival meetings," as they termed them, without any leave or confidence with Friends, which caused some excitement. Many preferred conversion; some made quite boisterous demonstrations of their attainment while they held their meetings in our Meetinghouse. Many Friends, not being satisfied with their doings, they were stopped.
>
> Afterwards, they held some in Winchester [Gratis] and several at Somerville. At the latter place, about 40 persons preferred conversion and attainment in religious sense. They generally had congregational singing and their meetings were quite noisy. Noah C. McLain came on with several applications for membership of Friends with an understanding that they must have a Meeting granted them at or near Somerville. The subject was in our Monthly Meeting and was referred to the committee appointed to hold meetings by our Quarterly Meeting. They held Meetings for some time with them every two weeks, and they not inclining to our rules and order, their requests were dismissed.
>
> At our Quarterly Meeting in 3rd Month, our friend Stanley Humphrey and wife from England were in attendance very acceptably with us. On First Day, Noah C. McLain attended and encouraged some young men to sing a hymn in a concert way, which was very trying to some Friends as well as others.

In 1880, Joseph Maddock reports several instances of worship occurring in new ways. He is clearly unhappy about it, yet can do little but watch and comment.

> 11th Month, 27th, 1881, Mary C. Moon, the Minister of Oak Ridge, Indiana, commenced a revival meeting, which continued about two weeks, mostly two meetings of the day;

had altogether about 20 meetings besides attending six of our usual meetings. Mostly pretty satisfactory, yet she with a few others exercised in singing in a congregational way. This was trying to some Friends, and is a departure from primitive order and usage amongst Friends. The Meetings at night were largely attended.

He seems to have no problem with attending a "revival meeting" of twenty meetings over a two-week period plus the *usual* three meetings for worship a week. It was all "pretty satisfactory," (which seems to damn with faint praise such intensive and long-term vocal ministry). What troubles Joseph Maddock most is that the minister, Mary Moon, engaged in "congregational singing."

Here is a final example of his reaction and assessment of the changes evangelism brought to the Quaker faith.

12th Month 18th, John Jessup and Samuel Pitts of Dover, Indiana, had several meetings, about eight in number. Also, William S. Wooten of Danville, Indiana, attended several of them. Several of them were not so satisfactory as could a been desired, but so it seems that some of the Ministers are running into the customs and maxims of the world in dress as well as language, also in their communications in public, for which our forefathers in the truth suffered the spoiling of goods and imprisonment for their testimonies. These are looked upon as nonessential by some who are disposed to speak lightly of ancient doctrines and practices. It is sorrowful to many well concerned Friends to see and understand the way that many of these revival meetings are conducted by some Ministers

of our Society.

The View from 1905 and Alpheus T. Maddock

Alpheus T. Maddock, who followed Joseph as one who kept and recounted Elk Monthly Meeting history, was born in 1846. He was thus a fairly young man in his early 30s when Noah McLain and his ilk first came to West Elkton and changes in Quaker worship began to appear. In a history written for the first hundred years' anniversary of the Meeting, Alpheus Maddock addressed the way Quakerism had changed in his own lifetime.

> The first revival meeting among Friends to Elk Meeting (O), conducted by Amos Kenworthy in March 1871, included fourteen sessions held at the church and other places in the community. The fruits of this meeting were perceptible for many years.
>
> On the 5th of December, 1875, Noah McLain conducted the largest revival meeting in the history of the church. The meetings continued four weeks, and during the services the first congregational singing was indulged in and the official board met to see if some action could not be taken to close the doors of the church against these meetings. They had but little unity in the way and manner in which [the meetings] were conducted. It was deviation from the practice of Friends. McLain had such a strong following among the middle-aged and younger members that they concluded it might not be wise to lock the doors against him. The result of these meetings was one hundred conversions, but congregational singing, even after this great revival was not indulged in for many years.

Up to this time there had been no singing in the church to speak of. When someone in the congregation would sing a hymn—all was silent. A strange look rested on the faces of some of the older members for this deviation, for singing had never been tolerated in the church.

...

In October, 1897, the Evangelistic Committee procured the services of Hiram S. Wollem to preach to the people and serve the church as pastor. He was the first hired minister in the Friends Meeting at West Elkton. He served four years and strengthened and built up the church.

The photo above, taken in 1898, shows Hiram Wollem (standing) and Clerk of the Men's Meeting, Lewis Taylor, in the West Elkton meetinghouse. At the time, the partition between Men's and Women's "compartments" still existed. Sections of the partition could be raised for full congregation meetings or lowered to separate Men's and Women's Meetings for Business.

The Preparative Meeting was laid down, or discontinued, June 25, 1899.

A great change has taken place during the last 25 years in regard to the mode of worship among Friends. A silent meeting is a thing of the past. The minister gives out a hymn and after song service, there are a few moments of

> silence; then a scripture lesson is read and after prayer the sermon preached. Then with prayer at the close the benediction is given.
>
> Sixty years ago a Quaker was known by his dress and address; today it is hard to distinguish them from members of the evangelical denominations; but the principle of Quakerism remains just the same; and their beliefs are founded on the same rock on which our ancestors stood when they founded the church 115 years ago. A church must progress, or it will go backwards. The Quakers, on account of formality, got in a rut and remained there entirely too long. The church went backwards, and instead of having 200,000 members as they had two centuries ago, about one half of this number comprises the church today.

Today, older members of West Elkton Friends Meeting recall hearing stories about the first organ in the Meetinghouse. At first, though the Meeting allowed the organ in the building, it was to be used for purposes *other than* worship services. Some disgruntled members claimed it was a tool of the devil. Once, when the organ was being rolled out of the main room before Meeting for Worship, the cord lay stretched out behind it. Someone called out —probably in jest—"Get its tail, get its tail out the door!"

CHAPTER 13 Before, During & After the World Wars

This chapter barely skims the surface of the first fifty years of the 20th century, giving a brief overview of attitudes reflected in Elk Monthly Minutes. To tell what happened to the people of one small village and one small Quaker Meeting during this eventful time would require several books and extensive research. The following chapter, “The Story of Carl Jordan,” presents experiences of specific people connected to West Elkton Friends during those years.

World War I

The Minutes of Elk Monthly Meeting (O) are little help in revealing the attitude of West Elkton Friends toward the First World War. From 1913 to 1917, aside from references to directives from quarterly or yearly meetings to address the issue, the minutes give little indication that the war “over there” had much effect on members of Elk Monthly Meeting (O). No letter from the Meeting expresses a particular stance or attitude toward world events. No mention is made of Quakers struggling with their consciences and the peace testimony.

In the January 1915 meeting, a minute refers to a directive from the Quarterly Meeting, given the previous month, for the Clerk to read “the communication from London Friends on

Peace." The next month, a minute indicates the Clerk reported "way did not open for the reading of the communication from London Friends on Peace." The task is continued to next meeting for business, where again, the Clerk reports "that there has been no suitable occasion for reading the communication from London Friends on Peace."

Finally, in March the Clerk reports he has read the communication, but no comment of concurrence or support appears in Elk Monthly Meeting minutes.

In the August minutes, 1915, the "Chairman of the Peace Committee," James W. Roberts produced the following report:

> There has been one special peace address by Homer Cox of Earlham College and one Peace Sermon by our Pastor in the last year. Mention has been made on the Subject of Peace by several different speakers and there seems to be a real healthy spirit among our numbers.

In October, the minutes report a communication for the Secretary of the Friends National Peace Conference, requesting that monthly meetings forward a petition to their U.S. Senator or Representative "protesting against an increase of armament in the U.S." The Meeting united in directing the Clerk to "forward such a petition on behalf of the Meeting."

In 1915, Indiana Yearly Meeting (O) issued a "Resolution Concerning War," but the resolution is not mentioned in Elk Monthly Meeting (O) minutes, though an odd entry in December 1915 may refer to it. "By an Extract from our late Quarterly Meeting, it appears that monthly meetings are directed to attend to the instructions as found on the back cover of the late yearly meeting minute. All of the above directions have been read and those affecting this meeting duly considered."

A month or two later, Enoch Stubbs and Milton Roberts are directed to "prepare a petition to our Congressmen protesting against military preparedness and another urging the passage of a bill now in Congress intended to abolish the use of the term

‘Quaker’ for commercial purposes, and we also authorize our Clerk to sign and forward them at once.” The juxtaposition of these two petitions suggests the subjects are equally weighty.

Specific Memories of WWI

From Corinne Krekler Chapman comes the following account of her mother’s experience at the end of the 1st World War.

> My mother, Alice (Hannah) Roberts Krekler was a freshman at Earlham College during World War I. Her freshman roommate was Gladys Gifford Hodson of Fountain City, Indiana. (Her father, Charlie Gifford, and my grandmother, Cora Etta Stubbs Roberts, were distant cousins and attended the Kenworthy School, located west of Elkton on the south side of Northern Road near the Branson farm—a family that had been Quakers at West Elkton.) Mother told me that in the flu epidemic of 1917-18, Earlham was quarantined when the flu hit.
>
> When the Armistice was signed, and World War I ended on the 11th hour of the 11th day of the 11th month, the students (Gladys and Alice among them) poured out of Earlham Hall in their robes and slippers and danced around a huge bonfire on the "heart” (center of campus).
>
> Mother said there were not many men on campus first semester. At the semester, all the soldiers started returning and many enrolled for second semester. I think Justin Roberts was in that bunch.

Between the Wars: West Elkton in 1940

In 1940, Roger Avery Stubbs of Minnesota came to visit West Elkton, birthplace of his ancestor, Henry Stubbs. He traveled with his sister, Cherry, from Albany, New York through Pennsylvania to Chicago. When the train made a stopover in Richmond, Indiana at midnight, Roger and Cherry asked the train agent if they had time

to make a quick trip to nearby West Elkton.

Below is Roger's account of their trip to see where their grandfathers and grandmothers had been born, lived and died:

> The closest we could get to West Elkton by rail was to take the Wabash line to Camden, Ohio. That train was to leave at 4 A.M. so we waited up and boarded with anticipation. We reached Camden as the sun was rising.
>
> It was a miracle all the way, as back in Richmond we were told emphatically that this mail train did not stop at Camden, whizzing right through. Undaunted, I had prayed that if it was good, we could get off there. We explained our plight to the ticket agent in Richmond whom I overheard telling the head dispatcher that a couple came so far and absolutely HAD to get off at Camden. The train engineer was notified who must have thought we were some special people. There was no depot where we got off. We noticed a mail sack tossed to a waiting man who carried it to his Model T Ford roadster, and he looked friendly, so we told him we wanted to go to West Elkton. He seemed pleased, explaining that he was so surprised as that mail train never stopped at Camden in years… He told us that he was going to the post office at West Elkton and we could ride along. He knew the Bill Stubbs we were anxious to see, and the postmaster turned out to be a Stubbs! Neither of these two had a car but were very agreeable and told us how to get down to Elk Creek, just a good hike down the pike from West Elkton, a little settlement on the south line of Preble County. Just across the line is Butler County, and the Nathan Stubbs homestead is inside that county up to the Preble boundary.
>
> It was a very hot day and we stopped for a drink at Lee Talbert's—nephew of Uncle Tom Talbert's. One sip and we had enough. It tasted like half Epsom salts! I now realize what Henry Stubbs meant when he said his wife (Mary Eccles) was so sick, and they went back to North Carolina where she was born to get better water, and she improved rapidly.

We met an elderly lady, Louanna Stubbs Roberts, who reminded us of Carrie Chapman back home. Jolly and so good natured. She showed us the site of the old 1817 grist mill and the dugout sluiceways, now grown up with thicket.

When the mill was torn down after a century, the boards were still good and they were used to construct a barn, sheds and chicken houses. The mill stones were mounted as garden and lawn seats and we took pictures. The Nathan Stubbs house had been remodeled beyond recognition; even then we should have taken a photo. She said a spring still flowed through the rock-walled cellar and the cold water used for refrigeration.

We waded in Elk Creek which was only a foot deep as it was midsummer. The covered bridge across to Nathan's house was gone. The creek descends over a series of flat sandstone terraces rippling along the old dam. The place where a watchman stood to blow a trumpet when there was enough head of water to release to flow to the millwheel was gone.

Right across the creek on the north was a huge old house of Mrs. Roberts' grandfather, Nathan Stubbs, Jr., older brother of our Henry.

World War II

From September 1941 to August 1945, carefully written annual State of Society Reports for Elk Monthly Meeting (O) reflect changes in ideas about the Quaker peace testimony; during the war years, attitudes progressed from certainty to confusion. For instance, the State of Society Report, October 9, 1941 contains this brief statement: "The attitude of the Meeting against war is strong and positive."

The 1942-43 State of Society Report submitted by Elva Riner and Hubert Conorroe, comments:

It is an interesting, but puzzling fact, that although we have preached in our Meeting for Worship and taught in

> our Sabbath school and Young People's Meeting the doctrine of Friends with regard to war, most of our young men considered it their duty to choose to fight with the United States Army rather than serve with the C.P.S. (Civilian Public Service). Some of them have already given their lives to the cause they considered worth fighting for.

In 1944, the State of the Society Report contains this paragraph, with its provocative and mysterious ending.

> As a record of history, we recognize the stand the Society of Friends has always taken on the subject of peace and war and good will to all men. We have taught our membership, especially our youth, the doctrine of Friends in regard to this matter. However, it is probable that only one of our young men has chosen to stand with the conscientious objector group. This choice, we hold, as is the case in all our life choices, is one that must be made by the individual alone and in the presence of his God. Strong subversive influences have been and are at work. We shall not be able to mention them in this paper.

The young man mentioned above who chose to be a conscientious objector may have been Walter Roberts, who, according to Corinne Krekler Chapman, was a missionary in the Philippines during the war.

Finally, in August 1945, the State of Society Report makes this succinct statement on the subject of "Peace."

> The ideas of many of the membership as to the testimony of Friends with regard to peace and war are confused. Much educational work and adjustment will be necessary before we can reach the ideal of Christ.

Elk Monthly Meeting Soldiers

Several young men from Elk Monthly Meeting served in the military during World War II. Each of them could tell stories that

would fill a book, but for now, here is a brief discussion of some who served.

Corinne Krekler Chapman reported that “Alvin Roberts was a quartermaster I think. Robert E. Stubbs, Harold Koeller, Carl Jordan, among others were in World War II. Jim Irwin I think had an agricultural deferment.” George Woodruff and Jim Irwin both received agricultural deferments; they were farmers and the nation needed food. From other sources, I learned that Jim Nisbet and Earl Allen also served in the military during World War II, and that Alvin Roberts was drafted so he went to war. (He met Martha Jo Cottingham after the war when she was in nurse’s training.)

Bob Stubbs was drafted in 1941 in the spring before Pearl Harbor was bombed. He served six months in the Army Reserve in the Horse Cavalry, training in Junction City, Kansas at Fort Riley. He got out in the fall 1941, but along with the rest of the Reservists, went back into the service after Pearl Harbor. With no great call for horses in World War II, Bob was transferred to the Mechanized Cavalry and sent to Atlanta to the School of Engineering to work on trucks and heavy equipment. In May 1943, he was shipped overseas to England where he worked as Head of the Motor Pool with the Engineer Supply Company. They worked twenty-hour days preparing for D-Day, he said. The invasion started on June 6, 1945, and about June 20, Bob was sent to Belgium and Frankfort. After the war in Europe was over, he and his men repaired trucks and equipment to get them ready for use in the continuing battles against Japan before the war ended in August 1945.

Corwin (Corky) Talbert graduated from high school in 1940 and was attending Miami University in Oxford, Ohio when he received his draft notice in 1942. Rather than be drafted, he enlisted in the Naval Air Corps because he wanted to fly, he said, not because he wanted to fight. “It took me 18 months to get my wings,” Corky recalled; he was trained to fly land-based bombers and was a bomber pilot in Okinawa.

Mary Patricia (Pat) Ruppert of Franklin, Ohio, trained as a pilot at Dallas Aviation School in 1944, hoping to be accepted into the Women’s Air Force, but World War II was ending, so they

weren't taking any more women. In 1945-46, she was flying demonstration flights for Aeronca airplane manufacturers in southwestern Ohio when she caught the eye of a young pilot returning from the war.

Below, Pat Ruppert and Corky Talbert in 1946 when they announced their engagement.

Corky Talbert asked her out, but she refused because she didn't know him and, like most young women of the time, she did not date men she didn't know. Somehow, Pat and Corky got past this obstacle; they have been married for almost 60 years.

Carl Jordan served in the military during World War II, but became a conscientious objector during the Korean War. See Chapter 15 for details about his military experiences.

"My brother Norman Krekler was at Earlham College when World War II fellows started returning," wrote Corinne Krekler

Chapman. “I remember visiting campus when he was freshman and there were lots of girls on campus but hardly any boys. Later soldiers came in. I think Carl Jordan and Phil Johnson were among that bunch of returnees.”

Joseph Maddock and Phil Johnson: An Imagined Conversation

Phil Johnson served in the military during WWII and unintentionally revealed some of his philosophy in notes he wrote in the copy of Joseph Maddock’s diary he loaned me to use in writing this history. In the sections of the diary where Joseph talks about the Civil War, Phil’s comments written in the margins create a dialogue with the old Quaker’s comments about the Civil War. For instance:

Joseph Maddock:

“A few days before the Yearly Meeting, our friend John Hodgkin had a Meeting with the soldiers in the Meeting House, there being about 1000 in camp near Richmond.”

Phil Johnson: “This same attitude was common among Quakers at the outbreak of World War II. Quakers (the absolute pacifists) appear to believe that all international problems can be solved by the right words and sufficient love—even to the point of letting a Hitler run rough-shod over the world. When challenged on this, their fall-back position is always: BUT, if we had only

shown genuine love for Hitler at the outset, he could have been brought around and would have given up his evil aims!"

Joseph Maddock: "It seems that our lines at present time are cast in pleasant places to what many are who are near the contending armies of this desolating war raging in our now divided land."

> ***Phil Johnson:*** "We are safe at a distance from raging battles. Why? Because the military keeps the rebels at bay...."

In a Letter to the Editor published in the *Friends Journal* (August 2002), Phil Johnson explains more fully his understanding of "the pacifist's dilemma."

> One pacifist in my experience came very close to full acknowledgment of this dilemma and its implications. His name was Lauren King, a CO during WWII and the author of a brilliant defense of pacifism… King said: "For if there is no limit to the evil which the non-pacifist can commit if it means the success in his struggle after his end, there is no limit to the suffering which the pacifist must endure and permit his loved ones to endure without raising a hand to prevent it…."
>
> The significant point here is that King fully faces the fact that his pacifist choice will bring suffering to others and may well cost his country the liberties that made it possible for him to choose pacifism….{I}n spite of the

suffering that his choice, by his own admission…will bring to others, he says he "has the comfort of feeling that he has kept his ethical moorings (and) may stand in the clear light on the heights of ethical assurance with no sense of evil committed to enemies."

This is an astounding statement in that while King has fully admitted that his choice will bring suffering to others and great loss to his country, he finds himself in no way morally responsible….

The pacifist believes that he has chosen a pure moral and ethical course of action... But just as the non-pacifist's choice of war insures that others, not just himself, will be hurt, so the pacifist's choice also insures that others will be harmed. King, as few pacifists do, fully admits this, but then he takes no moral responsibility for the consequences of his choice. I think the reason for this is that the pacifist is so focused on his own suffering and his willingness to bear it that he forgets that the "others" have not made his choice and are not willing to suffer as he is. It comes down to these simple equations: The non- pacifist justifies the means of war by the ends of victory over some real or perceived evil, whereas the pacifist justifies the consequences of his choice…by claiming that his means… are truly Christian …and therefore no moral blame is attached to his choice.

…those "heights of ethical assurance" begin to look more and more like that ancient rooftop, where the Pharisee prayed and thanked God that he was not as other men.

In the margin of Joseph Maddock's diary, Phil wrote the following comment, which perhaps best summarizes the attitude of many Quakers who chose to serve in the military during World War II: "… had America and her allies adopted the pacifist stance in 1939, Hitler and Japan would have conquered the world."

CHAPTER 14 The Carl Jordan Story

In memory of Carl Jordan

December 24, 1926 – July 9, 2005

He was an extraordinary Friend, beloved by those who knew him and respected by those who knew *of* him and his dedicated work with Quaker organizations, such as Right Sharing of World Resources. Carl Jordan was not a birthright Quaker, but as a "convinced Friend," he was more dedicated to Quaker values than many born into the Society of Friends. His character was formed in large part by his experiences growing up in West Elkton and the influence of Quakers in Elk Monthly Meeting (O).

Several years ago, with their children and grandchildren in mind, Carl and his wife, Lois, began collaborating on an account of his life—he told the stories and she wrote them down. The portion

they completed covers the time from Carl's childhood and young adulthood until the year they met and married. Lois, who is a writer and editor, planned to write a similar account of her own youth, and then continue the story of their lives together in a combined narration.

When I read the account of Carl Jordan's life, I remembered what a writing instructor once told me: "The more specific you are, the more universal you are." Incidents and influences in Carl's life reflect those of other West Elkton Friends who grew up during the Depression and were young men and women during World War II. Like Carl, many wrestled with the Quaker peace testimony but served in the military. For some, like Carl, experiences overseas opened the world to small-town kids and led them to further travel in peacetime.

Children and grandchildren of Carl's contemporaries among West Elkton Friends will learn more about the lives of their own parents and grandparents by reading this memoir. Lois Jordan's telling of Carl's story makes delightful reading, and I am deeply grateful to her for sharing it.

Below Carl Jordan and his youngest grandchild, Alexander Antony Jordan, born January 2005.

Carl's Story

By Lois Jordan

Prologue

On his 67th birthday, Carl received a card from his daughter and son-in-law, Karen and Bill Allen, reporting these headlines of 1926, the year of his birth:

World News

Germany Admitted to League of Nations Buried Mayan City Found in Yucatan

Scottish Inventor Demonstrates Television Machine

National News

College Professors Brand Football Immoral Machine Guns Hit Capone's Headquarters

Henry Ford Introduces the 8-Hour Day and the 5-Day Work Week Congress Passes the Civil Aviation Act for Mapping Airways

The world into which Carl was born was shaped by the aftermath of a world war and a shrinking world due to developments in transportation and communication. His family coped with the Great Depression. Educated in a small town school, Carl and three of his brothers would be called into military service

during World War II and the Korean conflict. The West Elkton Friends Meeting and Earlham College would nurture his faith and view of life with the Quaker testimonies of peace, simplicity, and equality. Carl would become a husband, father, and grandfather and would spend thirty-seven years teaching in the public school system.

Where does a person's story "begin?" In a sense one cannot fathom the beginning, because it reaches back to generations and events beyond the pale of history! Birth is when those generations and events *culminate* yet again in a unique person. In this story that unique person is Carl Eugene Jordan. This is some of his story, as told by him and written by me, his wife, Lois.

A Family of Boys

Carl Eugene Jordan was a Christmas Eve baby. His father, Levi Ananias, on that winter's day of 1926, had to take care of the farm chores while waiting for Rachel to deliver their child. Care of animals could not be postponed for Christmas or births or anything else. Perhaps he also had some of the house chores to do, although Rachel's mother, Mary, may have been there to help—or Grace or Hannah, Rachel's sisters. They must have wondered if this baby would be a girl or boy; the Jordans surely did run to boys!

Waiting for Santa Claus and a new brother or sister were Paul, who had just turned six on December 4th, and Leroy, not quite two. In the years between their births, another brother, James, had arrived prematurely. Sadly, in spite of his mother's attempts to nourish him and keep him warm, the frail baby had lived just eleven days. Most babies were born at home (all of Rachel's were)

and she did the best she could without the help of hospital facilities. Rachel didn't mind if this new baby was a boy or a girl as long as the child was healthy.

They named their fourth son Carl Eugene, though for several years a mop of blond curls earned him the nickname “Curly Gene." He would be followed in two years by Raymond. Eleven years later, Levi Ananias, Junior ("Bud") would complete the family.

Rachel would have to wait until her boys married to have daughters.

Levi and Rachel

Levi and Rachel had grown up in Preble County, Ohio. They met in Lewisburg and married February 25, 1920. Rachel was 23; Levi, 32.

They came from pioneering families. Levi's mother, Sarah Lincoln, was the great, great-granddaughter of Thomas Lincoln, a brother to President Lincoln's great-grandfather, John. After settling in Massachusetts in 1637, succeeding generations of Lincolns scattered westward. Some of Thomas' branch settled in Preble County, Ohio in 1816. In Preble County Sarah Lincoln met and married William Jordan. They had four sons: Levi, Joe, Ernest, and William, Jr.

Rachel's father was Thomas Etzler. His family had come to America from Germany in the 1700s. Andrew Oetzel (later Etzler), his wife, Catherine, and son, Andrew, arrived on the "Priscilla" and traveled to Montgomery County, Pennsylvania. One of their descendants, John, and his wife, Susan Lock, moved to Preble County, Ohio the same year as the Lincolns—1816.

Rachel's father, Thomas, descended from John and Susannah Lock Etzler. In November 1892 Thomas married red-haired Mary Poorman, recently emigrated from Germany. Their children were Grace, Rachel, Frederick, and Hannah. Thomas was a teacher, setting an example for his children of the importance of learning.

The marriage of Levi Ananias Jordan and Rachel Etzler

brought together two lines of families that had found Preble County, Ohio, a good place to live. Levi and Rachel began their married life on a rented farm in that same county, and in that county all but one of their sons were born. Raymond was born in Darke County, where the family lived a brief time.

The Roaring Twenties

When Carl made his appearance that Christmas eve of 1926, Calvin Coolidge was president. He was elected, so it was said, because people admired his pioneer qualities: thriftiness, simplicity of living, quiet honesty. But in the cities the public that elected him did not necessarily exhibit those qualities. The decade following the prosperity brought on by World War I was called the era of "flaming youth," the "Jazz Age," the "Roaring Twenties." It was a time of prohibition, bootleg liquor and Al Capone.

The twenties were a time of creativity and ad-venture, too, with authors Willa Cather, William Faulkner, F. Scott Fitzgerald, Ernest Hemingway, Sinclair Lewis, and Carl Sandberg appearing on the literary scene. Composer Gershwin wrote "Rhapsody in Blue;" Charles Lindbergh made the first flight across the Atlantic Ocean; Admiral Byrd and Floyd Bennett made the first flight over the North Pole. Henry Ford put America on wheels in his Model T. For many citizens it was a time of prosperity, adventure, and frivolity.

But not everyone shared in that prosperity and frivolity—not the farmers who were producing more food for less returns. It was said that they "fed the country from their own pockets." Not the coal miners, textile workers, and other laborers who worked under poor conditions for low wages. And not Blacks and other minorities who suffered not only poverty but the cruelties of prejudice.

In 1928 "Silent Cal" left the office of the presidency to Herbert Hoover. Hoover's promise of "two chickens in every pot and a car in every garage" sounded great. But a year

later, the suffering and struggle of many, and the wastefulness and extravagance of others, became shockingly visible with the crash of the stock market on October 24, 1929. This was the beginning of the Great Depression.

Farmers in Preble County, Ohio

A farm family in the 1920s did not have a lot of time to ponder how national and world events affected their daily living. But for the families in Preble County, Ohio, as in other areas of the country, there was the reality of rising costs and falling returns. During WWI, farmers had come to the aid of their country and raised production. Prices were high—wheat, for example, brought over two dollars a bushel, thanks to the first-ever government subsidy. After the war, farmers kept up their high production, but markets were disappearing and prices dropped drastically. In 1932 farmers were receiving only 32 cents a bushel for wheat, 12 cents a bushel for corn, and 2 cents a pound for hogs. Many burned corn for fuel—it cost less than wood and coal. More than fifty percent of farmers were farming rented ground. Farm families learned to make every penny count.

Levi and Rachel began their married life in 1920 on a rented farm. (Before marriage, Levi had made his living painting buildings.) Their wants were modest. With thriftiness and long hours of hard work, they managed to feed and clothe their family and put aside some savings.

After eleven years of living in other people's houses and farming other farmers' land, Rachel was eager to have her own farm and a house big enough for four growing boys. In the midst of the depression, she and Levi decided they could manage a thirty-year loan on a 90-acre farm near West Elkton in Preble County that had a pleasant, big farmhouse. How pleased they must

have been to move into their own home! Perhaps it was a bit scary, too, thinking of those years of payments ahead. But this was a time of cheap farmland—they may have paid $100 an acre. So it seemed possible that they would be able to keep up with those future payments.

Moving: A Milestone

One of the benefits of the purchase of their own farm, though at the time they did not know it, was that they had moved onto the edge of a Quaker neighborhood. Rachel and Levi and their boys were invited by Naomi and Byron Branson to the Friends Meeting in West Elkton. The boys were the first to respond; then they drew their mother in. Their father was more comfortable staying at home on Sundays to repair farm equipment and furniture—to "putter about" doing odd jobs. Rachel enjoyed the people, and eventually she and the boys became members. The boys became active in the youth group. West Elkton Friends made a great impact on Carl's life, socially as well as spiritually. Through the encouragement of the pastor, Parvin Bond, Carl would be led to attend the Quaker college, Earlham, in Richmond, Indiana, and there meet his wife–me, Lois Harned! Thus did the simple event

of moving become a significant milestone in his life.

Early Memories

"What is your first memory?" I asked Carl.

"Mom chasing me down the lane with a switch!" he replied.

"What had you done?"

"I don't remember!"

He thought he must have been at least three years old. Rachel didn't use a switch very often—she didn't need to, because the boys knew she meant what she said. They seldom caused her trouble.

Another early memory was of making applesauce and apple butter in big kettles in the orchard when they were renting "the Duggins Place." Aunt Hannah and Aunt Grace brought their families and spent the day cooking the apples and canning the sweet butter. The young cousins mostly played.

Carl remembered a cherry tree—the kind that grew big, black cherries. The cherries grew far overhead, but a stick tossed at the branches could shake some of the tantalizing fruit loose to fall at his feet. Cherries became one of Carl's favorites–and still are—especially when baked in a pie.

"Do you have any scary memories?"

All Carl could remember was once when he saw a rat. As often happens on farms, Levi had trouble with rats. Carl saw one that was caught in a trap in the woodhouse. To a little boy, that rat looked as big as a cat and sent shivers down his spine.

It is more pleasant to remember good times. The first Christmas that stayed in his memory was a special one at the Jackson School near the Duggins place. He remembers sitting in the bleachers and watching excitedly as Santa Claus came in and

passed out presents to all the children. The boys were given little cars and Carl and his brothers had a fine time running theirs along the pipe guardrails.

In pre-school years sometimes Carl played with Leroy, two years older, and later, as Raymond grew, with Ray, two years younger. Carl remembered that once when he and Leroy were playing with a little wagon it fell apart, and Paul helped them fix it. He probably came to the rescue of his younger brothers other times. I'm sure it was often handy to have a big brother. Did he tease them? Or they him? No one remembers!

The Home Place at West Elkton

Carl recalled the excitement of moving onto their own farm. The year was 1931. Carl was four and a half years old. They loaded things in Uncle Em's red pick-up truck and Carl and Ray, along with their dog, had the privilege of riding with their uncle. Levi drove an old Ford truck pulling a loaded wagon.

The farm where they arrived had two barns: plenty of room for their farm equipment and horses. They had several horses Levi had bought from the government at very low prices. Carl wonders if some had been race horses, because they were a little hard to control. The big house had four bedrooms and a furnace.

There was no plumbing—the privy was by the garden at the end of a path. Water had to be pumped and baths were taken in a big tub in a small room off the kitchen in the winter or on the back porch in the summer. There was no electricity except for a Delco generator that was used only once in a while to supply energy for a few lights in the house. It was noisy when it ran. The family depended more on kerosene lamps, which necessitated keeping a supply of kerosene on hand, cleaning the glass chimneys, and trimming wicks. The Rural Electrification Administration Act, approved by Congress in 1936, made it possible for more farms to have electricity. It arrived at the Jordans' farm in 1937.

Life on the Farm

The kitchen was the hub of the house. Mom reigned over the big, black, wood cook stove with warming oven above, baking oven below, and a water-heating tank on the side. One of the daily chores was cutting firewood and carrying it in. Mom achieved tasty results with that stove: big pots of oatmeal for hungry boys' breakfasts, spicy apple crisps (never quite duplicated by her daughters-in-law in their modern ovens), fried wild rabbit and fried chicken, as well as many kinds of vegetables and greens from the garden.

Levi and the boys hunted for rabbits in the fields. Mom raised chickens. Levi raised hogs to sell and also butchered one of them early every winter for their own use. Rachel cooked and canned some of the meat. Some of the ham, shoulder and bacon were sugar-cured and smoked. The hens' eggs that were not eaten at home were sold for money to buy groceries. The job of gathering eggs often fell to the boys. Once, Carl and Ray put some eggs in their pockets. Then, forgetting the contents of their pockets, they playfully sat down in the hens' nests. What a mess!

Carl remembers watching Paul and Leroy milk the cows. He liked drinking warm milk as soon as the milking was done. The cream that rose to the top was sold in town for extra income.

Rachel spent hours canning meat, apples, peaches, cherries, com, tomatoes, beans, dandelion greens, and more, every year. Once the family went to the railroad station at Eaton when a load of oranges from Florida arrived on the train. They bought some—a rare and special treat.

Rachel used needle and thread to repair clothes, turn shirt collars (putting the worn side underneath), let seams out or in to better fit the wearer. In this way clothes were given longer life. When they were too worn to repair, Rachel kept the stronger pieces to be used for patching. She used her skill in sewing to make her own dresses and aprons. She sent for patterns featured in magazines and newspapers. Rachel also sewed presents. Carl has kept a little stuffed dog made of a velvety, brown material—one of his first Christmas presents.

Carl remembers going shopping for shoes in the fall–the kind

called "clodhoppers"—sturdy shoes. These were for work and school. Dress shoes, worn less frequently, were often handed down from older brother to younger as long as there was good wear left in them.

Carl's toys were balls, a popgun, a wagon, a sled. The boys liked to play games enjoyed by generations of country children: hide and seek, cops and robbers, pretend farming, jumping in the haymow, playing with a small wagon, climbing trees. There were swings–the first one under a maple tree, a later one under a catalpa tree. Swinging was one of Carl's favorite pastimes. Sometimes the children played croquet. In the winter, the boys played cards, caroms, and pool.

There *were* times when the boys were rowdy! Carl remembers jumping up and down with Leroy on the metal bed they shared, grabbing onto the bar at the head to leap higher. One evening, the bed broke, but they went to sleep in it, anyway, only to wake up to find their parents propping up the sagging bed. Carl remembers his mother checking on the boys most nights after they were in bed.

The first radio the family had was a crystal set that Paul put together in 1936. Later, Carl, along with his brothers, enjoyed favorite programs: *Captain Midnight, The Shadow, Jack Armstrong the All American Boy*, the *Lone Ranger*—and Carl always liked listening to the news.

Rachel enjoyed reading, when she could find the time— newspapers, magazines and books. Carl doesn't remember that the family had very many books for children. He remembers his mother *telling* stories more often than reading them.

The family didn't do much for birthdays. But the holidays were celebrated. Christmas was made special with hard candies, chocolate drops and candy orange slices in dishes under the little feather tree that stood on a table. Some of the candy was homemade. Oranges, too, were a treat. After what seemed a long night, the boys would be up early on Christmas morning to see what Santa had brought. Usually, each boy would get a toy and some new clothing. For Easter, Rachel colored hen eggs for an egg hunt in the yard. Thanksgiving was celebrated with a special dinner of chicken and ham.

Life on the farm followed a dependable routine of seasonal work and play until each boy reached school age. Then it was time to venture forth on their own into the world!

School Days: West Elkton School

Paul was school age when Carl was born. Leroy was next to ride off in the school "hack," as it was called then. They had a long lane to walk to reach the road where the bus stopped for them. Carl's turn came in September, 1932.

He was not yet six years old and had not had many experiences away from home and family.

"What do you remember of your first year in school?"

"I cried a lot!" he replied.

We know now that boys can benefit by starting school at a later age. In fact, the entering age has been raised for both boys

and girls since the '30s. Carl needed that extra time. The demands of school were too much. He would need a second year in first grade to get the boost that would result in the position of salutatorian his senior year at the West Elkton public school. Carl doesn't remember that he felt bad about repeating first grade, but he does remember the good feeling of realizing he was capable of learning the second time around.

In second grade he made the happy discovery that he could read. Another child was asked by the teacher to tell a story from the reader. He got tangled up in the telling. Carl knew he was mixed up and at that moment he realized—"Wait a minute–*I can read–I know how that story went–Wow!"* In fifth grade, he remembers the reader had a story about David, and Carl thought: *"That's from the Bible!"* He was pleased that he recognized the story and felt he was a student equal to the others.

In sixth grade, the children took an Ohio State Test. The teacher, Mr. Highland (who left West Elkton School to teach theatre in Wilmington College) came in to tell some results. "Carl Jordan rated very high in math!" Carl was pleased to have an ability recognized in front of his classmates. Later, as a sophomore, he took geometry and algebra and concluded, "Well, there's more to math

than numbers and *I don't know it!"*

Spelling was tough. Phonics was not taught and Carl feels this is a handicap that has always bothered him. He learned to read more through thinking of the meaning of a sentence than figuring out words phonetically.

In Junior High, a gifted teacher, Mr. Conorroe, opened the students' eyes to the wonders of science. Carl liked science and did well in it. It was helpful for him that Mr. Conorroe lectured mostly and Carl could remember what he heard better than what he read. As a result he often made the top score on the tests.

There were no sports to speak of until high school—only the informal softball and basketball games played at recess. And the two classes ahead of Carl's, including his brother, Leroy's class, was blessed with tall boys that dominated what sports there were. There was not much chance for the younger boys to participate. Then those classes graduated and, as Carl says it, "BOOM—we were *top people!"* He remembers life at school was much improved–-socially, with the teachers, and in playing sports.

Carl entered West Elkton High School as a freshman in 1941, the year after Paul graduated. Two years earlier, German tanks rolled into Poland and the dark clouds of war spread across Europe. Then came that fateful day, December 7, 1941. Families all over the United States sat by their radios as the Japanese attack on Pearl Harbor was reported; and the next day, President Franklin D. Roosevelt addressed Congress. The clouds of war had reached the United States. Several of the West Elkton boys signed

up for the military. They could join the Navy at age seventeen.

Three months after the attack on Pearl Harbor, Paul went into the Air Force at Patterson Field in nearby Dayton. That was March, 1942. In June 1943 he was commissioned a second Lieutenant and in December of that year, he was sent to the South Pacific. He flew forty-two combat missions as a B-24 pilot.

In 1942, Leroy graduated from high school and he, too, entered the Air Force where he became an engineer. He was stationed in Texas and was still in engineering school when the war ended and so was never sent overseas. But in Texas, he met Esther, who became his wife, and that western state was to be his home for the rest of his life.

In the meantime, Carl was moving through high school, with Raymond not far behind, and Levi Jr., "Buddie," a toddler at home.

West Elkton Friends Meeting

The young people's group at West Elkton Friends Meeting provided much of the social life for Carl and his brothers. They took part in Christmas and Easter programs. The young Friends had meetings on Sunday evenings, which included Bible lessons from the Christian Endeavor book, and games. Three of the favorite games were "Clap in, Clap out;" "Who's Got the Bacon," and "Winkum."

For six months in 1942, the youth leader was Marion Rains, a young Quaker who was teaching at West Elkton High School. Carl remembers he introduced some new games: "The Prince of Paris Has Lost His Hat," "Rhythm," "Musical Chairs," and "How Do You Like Your Neighbor." The young people had some hilarious fun and looked forward to the Meetings.

Marion and his wife, Mildred, soon returned to Iowa to farm his parents' farm. Because they needed his help, he was granted a farm deferment for the duration of the war. (Many years later, Carl and I visited the Rains' when we went to Iowa for Friends United Meeting in Oskaloosa. And the youngest Rains, Dan, became our doctor years later, in New Castle.)

The group of young Friends seldom went beyond their local meeting, but Carl remembers going to Quarterly Meeting once in Richmond, which included young people from Richmond, Salem, and Centerville. Quaker Haven Camp on Dewart Lake in northern Indiana was popular with young Quakers. The camp brought young people together in the summer from many meetings in Indiana, and a few from Ohio for a week, providing opportunities for worship, study, and fun, including swimming and boating on the lake.

Thus, the Friends provided places where their youth could learn and grow, meet others, develop relationships, and deepen their Quaker/Christian commitment. And besides that, some met their future life partners in these wholesome situations.

From High School to the Army

Bob Lucas, a 1937 graduate of Wilmington College (a Friends college in Ohio), was superintendent, principal, coach and janitor at West Elkton High School from 1942 through 1945. He also taught economics and world history. It was not unusual for the principal to have many other duties in those days. His strict, but fair, reign made a lasting impression on his students. As seniors, Carl and his class used $100 of their money earned through projects to buy Mr. Lucas a new desk. (Beginning in 1975, Lucas served Wilmington College as president for eleven years.)

With all his jobs, Mr. Lucas didn't have much time to teach his boys basketball plays. Gymnasiums in the '30s and '40s were often small and unusual. The West Elkton team played upstairs in a building in Camden. The basketball court was 35 feet by 50 feet. The small gym at Seven-Mile High School had two beams that hung down above the floor. Once when Dillon, a West Elkton forward, looped the ball toward the basket, it hit the beam and bounced right back into his hands. In New Paris, the goals were against the wall. Any player who drove for the basket had to be ready to put on the brakes immediately. In Germantown, spectators had to sit in a balcony that overlooked the gym. Most of the gyms doubled as dance floors. Saturday night dates usually meant a movie and/or a dance in the Camden gym with Dean Pottinger's band, a local group.

Sometimes the team ate out together. Usually the whole team (only seven or eight players after many older boys left for the armed services) went in Mr. Lucas' car. One of the West Elkton players, Cappy, was black and couldn't go into some of the restaurants in those days. Carl often didn't have money to eat with the team and remembers once when he waited with Cappy in the car while the team went in to eat. The team would go to drive-ins when possible so that Cappy could eat with them. One popular place with the high school kids and West Elkton youth group was Evergreens–a restaurant on the north edge of Camden where sundaes were a favorite item.

Junior and Senior proms were EVENTS. Anyone could go to the West Elkton prom whether they had a date or not. It was a fun time for all. Carl remembers one prom when he and Leroy shared their brother Paul's two suits. (Paul was in the Air Force and had no use for them at the time.) Carl wore Paul's black pants and white coat—Leroy wore his white pants and black coat. The students used reams of crepe paper streamers to decorate the gym.

Carl helped with the decorating for his senior prom. The seniors devised Maypoles under each basketball goal. Carl invited his girlfriend, Marie, who was a couple of years older than he. So many of the older boys by that time had gone into the armed forces that the older girls often dated younger boys. The prom evening began with dinner out. All thirteen of Carl's senior class ate in Eaton without their dates. Carl took the five girls of the senior class in his Essex. All the boys went in another car. They had a great time at their first formal dinner. (Carl especially remembers chocolate pie!) Then the seniors went to pick up their dates or met them at the school for the dance.

Commencement for the fifteen seniors followed prom night. The seniors wore suits and formals. Gladys Mann and Carl had the honor of giving the valedictory and salutatory addresses. Carl's address was a serious one about the world and the future. The class motto was "Not at the top, but climbing." Their flower was the American Beauty rose; Kelly green and white were their chosen colors. One of the seniors wrote a poem for the occasion that ended:

I think today some tears will fall,
When last times to our friends we
call.

Of course, we hope to meet once
more. And talk things over as before.

But if we don't, I hope that you
Are blessed by God in all you do.

The war had a lot to do with what happened next in the lives of the young men and women who graduated. Carl had his eighteenth birthday midway through his senior year and at that time registered for the draft. In March he received a letter of deferment until he finished high school. After graduation the deferment ended.

High school days were over, but in the small school, lifelong friendships were made. Class reunions would be times for sharing and remembering and friendships would deepen.

ARMY LIFE AS TOLD BY CARL

Twenty-nine other boys and I were sworn into the service at the Eaton, Ohio armory, June 30th, 1945. I was eighteen, just out of high school, and had not traveled farther than church camp in northern Indiana.

We were lined up and put on a bus for Camp Atterbury in Indiana for physicals, army tests, uniforms, and indoctrination films. I remember thinking that the mess hall food was pretty good. After two or three weeks at Atterbury we were put on a train to Camp Blanding, Florida. Training began in earnest as the army began to build stamina with physical training: long marches, exercises, throwing a log back and forth, drills, rifle range practice and bivouac training. We learned to scramble under barriers of barbed wire as live ammunition flew overhead. It was not easy, but because the war in Europe was over, the pressure had let up some and there was not as much training with live ammunition. In the past several men had died that way. Then came the atomic bombing of Hiroshima and Nagasaki and the surrender of Japan. It was a terrible way for the war to end; but up to that point, I had

imagined that I would become "cannon fodder" in Japan.

In November, we received orders for two weeks' vacation for Thanksgiving before being sent overseas. At home, we had a big Thanksgiving with family, including aunts and uncles and cousins. After the holiday, I reported to a camp in Virginia. There I learned that many of us were being sent to Europe to replace soldiers coming home. The war was over and I would not be in any battles.

We took a train to New Jersey where we spent two weeks getting equipment for overseas. I had two weekends to spend in New York City and felt that I was learning about the world! A Jewish friend and I toured the city together and had a great time eating out and attending shows. We especially enjoyed seeing Betty Hutton live on stage!

Then on a Saturday, we went to a New York pier to board a Liberty Ship. Everyone was assigned a duty; mine was throwing the garbage overboard. As it turned out, though, the cooks liked to do that job because it got them out of the kitchen for a breather. So I was lucky. I had little to do but enjoy the trip–an exciting adventure for a farm boy who had not traveled more than a couple of hundred miles from home before entering the army.

While we were waiting in New Jersey we had enjoyed going to the Camp PX to buy chocolate candy bars. I didn't care much for chocolate but bought some—most of which I mailed to Mom who couldn't get any candy at home. Also I took a boxful on board the ship where there was no PX. I made a nice little profit selling the candy bars for $2.00 apiece, having paid less than $1.00 each. The men were glad to get them.

On the third day out I heard a familiar voice from home. A cousin, Gerald Etzler, Uncle Fred's son, was on board the ship! For the rest of the trip we had fun together. But once we landed we never saw each other again until we were home.

I didn't have much trouble with seasickness although the seas were rather rough and the ship rolled in the waves. One day the waves were especially high, and as the ship rolled into a trough, we saw a wall of water reaching above the ship! That time we were

ordered to go below until the waves calmed.

For meals, we took our food to a table, but stood up to eat. During a heavy roll, I saw everything sliding down the table toward me. Quickly I ducked out of the mess hall, so I wouldn't have to be the one to clean up.

The ship docked in Le Havre, France. There were thousands of us on board, so it took awhile for all to march off. I watched the first company line up on the dock; many took the few minutes to smoke a cigarette. When they were ready to march away, they threw their half- smoked cigarettes on the dock. The French dock workers dove to pick up the cigarette butts. This was my first realization of the shortages caused by the war.

The next part of our journey was by train. Each car was 40 feet by 8 feet. Twenty men with their luggage entered each car. There was straw at one end for a “mattress" for sleeping, and a stove in the middle for warmth. However, the coal, pressed into bricks was of a poor quality, providing little heat but lots of ashes!

The trains took us south to Rosenheim, Germany. As we rolled along, we could watch out the open door. It was scary to notice that a trestle over a chasm had no cross pieces! Slowly the train passed through towns and cities. In each one people watched silently near the tracks. They looked hungry, and we threw out some of our C rations including sugar, cheese and dried soups. I have never forgotten a little boy in a pink suit who stood silently among the hungry watchers in one of the towns.

The train took three days to reach Rosenheim. It stopped twice a day in places where the army had set up kitchens and had hot meals for us.

When the train reached the town of Wertzburg, we found it completely destroyed by bombs with only a few skeletons of buildings left standing. People had put a roof over bombed out homes and were living in the lower part. Though I had missed the battles, I saw the destruction that resulted from the war.

Rosenheim was a headquarters for the army. There men were

assigned duties in various places in southern Germany. For one week we lived in former German army barracks. They were pretty miserable. Just holes for toilets, and cold. Nearby were German prisoners on work details.

I was assigned to the 9th Army, 9th Medical Battalion. We were taken by truck to a town called Inglestadt where we were stationed for two or three months. I was impressed with how old Inglestadt was. It had been a walled city since the 1600's. The most recent and outer wall was made up of buildings set against each other. We lived in one of those buildings. To get into the old part of the city, we went through an arched gate. Once a friend and I went into the town to attend service at a German Lutheran Church. This was the denomination of my mother's family for several generations. Some in our family are still Lutherans.

At Inglestadt we set up a clinic for soldiers. I was assigned to a typing job first, and then cooking, but neither of these worked out well for me. Then they taught me to give shots, mostly penicillin, and take blood for tests. The tests were usually for syphilis, which was a prevalent problem. We used ether to clean up things, dropping the ether rags into a waste container with a lid. Once a captain came in smoking a cigarette, and before anyone could stop him, he lifted the lid and threw in the still lighted cigarette! It made a big poof and caused a fire. Fortunately, the fire was contained and we quickly put it out.

We had a nice cleared area nearby where we played softball. I

still remember with satisfaction a high fly that I caught.

An ambulance once drove in to our clinic with men who were wounded when, for warmth, they built a fire in a small depression. Just under the surface was a landmine. The results of its explosion were devastating. (Today, millions of landmines left behind from old wars in many countries continue to wreak havoc on innocent people going about their daily lives.)

After our short stay at Inglestadt, we were sent to Augsburg. We set up a clinic in what had been a children's hospital. In front of it was a statue of the man who had run it. Every day we had sick call for the soldiers. My roommate in Augsburg was a Jewish fellow from New "Joisey."

When the 9th Armor Battalion asked for a medic to go on bivouac with them, I volunteered. I think I remember taking a first aid kit with me. On the bivouac they were shooting 20 mm anti-tank cannons. The captain invited me to get down in a tank and shoot a round.

Near the clinic was the end of a trolley line that went into the city of Augsburg. When the trolley came out, the men would swing it around and it was ready to return!

Augsburg had been heavily bombed. People were living in the bottom of what had once been their homes. There was a store that was selling Nazi insignia, and so I bought some to take home. When you wanted to buy film, you would hang your camera around your neck, put some cigarettes in your pocket and walk down the street. Someone would come up to you and offer to swap film for cigarettes. Cigarettes were plentiful for the soldiers at $2.00 a carton. I expect I smoked no more than six cigarettes and have never smoked since.

We had time to take some sightseeing trips. One was to Bertesgarden, the lake near Hitler's hideout, where we took a boat across the lake to a restaurant. The water was considered unsafe, so we had to choose between beer and an artificial coffee, neither of which tasted good.

Our best trip, led by an army sergeant, was to Switzerland. As we crossed the border the difference was amazing. On the German side, there was very little merchandise for sale. As soon as we entered Switzerland, we could buy watches, oranges, bananas, and many other things. We stayed in nice hotels, and enjoyed good food. We went to Bern, Mt. Jungfrau and Geneva. The train that took us up the mountain was a cog train, clicking its way carefully. On the mountain, we ate lunch in a little restaurant, watching skiers sail past the window. We went inside a glacier that had been hollowed out to make a skating rink —"The Ice Palace," it was called. I was impressed with how many older people I saw hiking on the steep paths. This was my first time on a snow-covered mountain.

At Interlochen I bought a watch for my mother. Then we took a train to Geneva that sped along at 100 miles an hour. We were in the front car and could see the man working the controls. As we whizzed past the little stations, located very close to the track, our passage made a sound like a rifle shot!

When we arrived in Geneva it was warm and we enjoyed excursions to art exhibits and museums. I enjoyed learning about the town, its history, and the story of how Switzerland became the oldest democracy.

I spent my 19th birthday with the army in southern Germany in 1945 and was there through most of 1946. In November I was

called to Rosenheim to have papers processed for returning to the United States. My birthday was just one day short of the deadline for going home that month. But the Officer in charge said he was going to put my papers through anyway. Hopefully, no one would notice, or if they did, would not make a big deal out of one day. My papers went through. In a few days I went by train to either Cologne in northern Germany or to Le Havre, France, (can't remember which) to board an old Liberty Ship for home.

When we reached New York, the first impression that struck me was–so many cars! There were not many cars in Germany after the war. I received my discharge papers at Fort Mead, north of Washington D.C. and headed straight home with two or three hundred dollars in my pocket. Since then I have wondered why I didn't use that discharge money to see the capital. But at that time all I thought of was getting home.

I took a train to Cincinnati, and from there hitchhiked home. I arrived in the middle of December in time for my twentieth birthday.

EARLHAM COLLEGE, DEWART LAKE AND QUAKER HILL

Earlham College

Carl's first thought after the army was to get a job. He found one in Hamilton, Ohio, about fifteen miles from home, working in the Champion Paper Mill. His assignment was to pick up the metal tubes that had once held paper and rack them up by size to be used again. Used paper was put into machines to make pulp. This job was located in a hot basement. Carl lived alone in a room in Hamilton, and since he had no car, had to hitch rides home for the weekend. On Sundays he went to the West Elkton Friends Meeting.

The pastor at West Elkton, Parvin Bond, took an interest in this young man, fresh out of the army, and probably decided he needed direction to his life. Parvin offered to take him to visit

Earlham College in Richmond, Indiana, twenty-five miles from

West Elkton. Carl had had some offers from colleges after high school but had not thought seriously about that alternative. This encouragement was what he needed. He accepted Parvin's invitation and enjoyed their tour of Earlham. Someone in the admissions department was friendly and "on the ball," so before they left the campus, Carl was signed up to enter Earlham in February!

In February he moved into a small room in Bundy men's dormitory. After rooming alone for a few weeks, he roomed with two veterans, one of whom kept a throat wound covered with a scarf. Carl did not find them to be congenial roommates, so when an opportunity came to room with Paul Carter and Mark Peery, Carl moved and finished his first semester with friendly roommates. In the fall, he shared quarters with Rollin Pepper and Armin Saeger, Quakers from Glens Falls, New York and Philadelphia, both conscientious objectors [COs] to war. Carl found that many of the friends he made among the Earlham men were COs. The campus, following the end of World War II had a mix of men returning from the armed forces or civilian public service. They were serious in their intent to get an education and were not interested in some of the usual freshman hazing and shenanigans. Several of their college teachers were men who had had experience in Civilian Public Service camps. The peace testimony was strong at Earlham, though not held by all. Whatever one believed about war and peace, the beliefs were deep and thoughtful, gained through experience.

Gaining a new understanding at Earlham of the Quaker peace testimony led Carl to be a part of peace groups on campus: the Fellowship of Reconciliation and Peace Fellowship. The Peace Fellowship had their noon meals together and brought visitors to campus from the American Friends Service Committee and Friends Committee on Legislation, among others. During his freshman year he drove with friends to a student seminar on the renewing of the draft in Washington D.C. E. Raymond Wilson, energetic Quaker from Kansas dedicated to peaceful solutions to problems, was the leader. Raymond had been instrumental in starting the FCNL, the Friends lobbying group that has effectively carried Quaker values into lobbying for peace and justice causes.

Some of the classes Carl took at Earlham were: math with Florence Long, who was also his advisor; Bible with Dr. William Berry; speech with Orville Johnson, and European Economic History with Arthur Funston. He had thought he would major in math, but discovered he was more successful in biology classes, so changed to a major in biology. He enjoyed the classes with Murvel Garner, Millard Markle, Carole Anderson (later Markle) and others in the biology department.

At Home at Quaker Hill Conference Center

During the summer of 1948, Carl stayed at the Friends Conference Center, "Evans House," a large and lovely old home in Richmond. He stayed there during his next semester at Earlham in an experiment in cooperative living. Some of the other men and women who stayed in the Evans House at Quaker Hill during the summer and/or the fall semester at Earlham were: Don Beede, Jerry Haines, Hali Geissler, Glen Mallison, Jean Mills, Marie Johnson, and Edith Wixsom. Jay and Louise Beede, a young married couple, lived in a barracks nearby. Emil Fuchs, from Germany, lived with the Quaker Hill group for two weeks.

During the summer, Carl worked at Richmond Baking Company and John Mansfield Insulation Company to earn money for school. The young people at Quaker Hill ate meals together—good food cooked by Minnie Bailey, a Quaker from Maine. They served the food, cleaned up, and washed dishes. Carl was over six feet tall, and the sink where they washed dishes was low enough that it made his back hurt. Luckily, Will Reagan and Jerry Haines, shorter than Carl, could lean over the sink comfortably, and Carl could dry and put away the dishes, also comfortably.

Well-known and beloved Quakers, Will (retired principal of Oakwood Friends School, Poughkeepsie, New York) and Florence Reagan lived at Quaker Hill at the time and were like house parents or mentors to the young people. Will often read a story out loud at mealtime. One of the stories, Carl remembers, was about an old man in Maine who raised sheep. The man was a kindly, generous person and provided a home for needy people, including a pregnant girl that the good women in the town had shunned. The shepherd took care of her and her child and they in turn took

care of him. Will loved books and was always ready to recommend one wherever he went and to whomever he was talking.

Carl had a 1935 Pontiac that summer—with "suicide" doors; that is, the doors opened from the front—an unsafe design, soon abandoned. The Pontiac carried Carl to his jobs.

By fall he had money for the next term at Earlham. He had enjoyed living at Quaker Hill and decided to stay on. Bill Hale, Richmond Quaker and banker, was going to be the leader of the group and teach a class on religion in the evenings. Devotions would be a regular part of each week, as well as a discussion of projects to be carried out. This experiment in cooperative living proved to be one of Carl's favorite years at Earlham. During the school year the young people enjoyed Minnie Bailey's meals and kept up their cooperative tasks. A long fire escape led up to the third floor, and Carl and his friends, Lorton Heusel and Rolly Pepper, often used it rather than the inside stairs.

Once a discussion centered on a robin's nest! On a tall post, near the Quaker Hill Conference Center, was a bell used to call people to meetings or meals. During a space of time when the bell wasn't rung, a robin built her nest there and laid her eggs. When it came time to ring the bell again, much to the ringer's surprise, there was the mother robin on her nest. What to do? Should they take down the nest, so they could use the bell? Or do without it until the mother had raised her family? Not surprisingly, they chose to leave the nest. (The post and bell are there still, and

always remind us of robins!)

A Summer at Dewart Lake

Carl's major led him in the summer of 1949 to eight weeks at Earlham's Biology Station at Dewart Lake in northern Indiana. Dewart Lake was also the location of the young Friends campground where Carl had spent some summer weeks as a young Friend. Carl lived in a tent with another student, Elbert Russell. The students studied the history and biology of Dewart Lake. Carl especially enjoyed looking at algae and other lake life through a microscope and drawing pictures of it. He also liked taking pictures of the lake, as part of his study, and developing them.

But also there was time to swim, boat, and fish. Carl remembers admiring Rusty Malcolm's fishing equipment which included a telescopic rod with a casting reel. Carl had learned to enjoy fishing at home on the farm; and it has continued to be a major hobby and relaxation. Besides that, he likes to eat fish! So it was fun to live for a summer on a lake.

One time he and another student got into trouble with the church camp which was on the same side of the lake as the Biology Station. Carl had a heavy tug on his fishing line, and pulled up a big dogfish. In their noisy excitement at the appearance of this strange looking fish, the fishermen forgot the campers were having vespers nearby on the side of a hill overlooking the lake. Complaints were made to the Biology Station. But they were forgiven and on other evenings the students joined the campers for vespers.

The leaders of the camp were Dr. Murvel Garner and his wife, Esther. Along with them came their youngest daughter, Eleanor, about five years old, who enjoyed the summer with her parents, the college students, and the lake. Everyone helped with the cleaning, cooking, and dishwashing. The only mishap was when Murvel hurt his back one day. The boys had to carry him into his cabin. It took him several days to recuperate.

The summer weeks at the Biology Station were a good experience. But the station was closed and sold a few years later.

Junior and Senior Years at Earlham

During his junior year at Earlham, Carl roomed with Storrs OIds, a Quaker from Storrs, Connecticut. In the summer of 1950 Carl and Storrs moved into the garage in back of the home of the Dean of Earlham, Bill Clark, and then moved into the house for the summer while the Clarks were gone. They went job hunting on their bicycles. They went to Crosley, but were told "not hiring." Next day, they returned to seek jobs again—and openings had materialized. Carl was given the job of moving big boxes of plastic trays for refrigeration. Storrs' job was to unload heavy steel parts. They pleased their foreman and were given extra time. Carl made enough money to pay for the first semester of his last year at Earlham, which was fortunate, as his G.I. money ran out at the end of his junior year.

During the summer, Carl and Storrs had a garden plot on Earlham's back campus where they raised mostly corn and green beans. Often Carl took green beans, sardines and bread and cookies for lunch, sometimes with cabbage and carrots added.

When the summer was over, Bill Clark had decided to accept a job as principal of Poughkeepsie, New York Friends School and put his home up for sale. In late August, 1950, Carl and Storrs moved into Bundy on the Earlham campus.

That fall, Carl was involved in a tragic accident on Road 40 at the entrance to Earlham. A friend, Tom Babcock was slowing down to turn his Model-A Ford into the Earlham drive. Carl was sitting beside him; Storrs Olds and John Henderson were sitting in the rumble seat. The car behind them did not slow down and crashed into the rear of the Ford. The two young men in the rumble seat, of course, were in the greatest danger. Sadly, John Henderson was killed, but fortunately the other three escaped with cuts and bruises. Carl was kept in the college hospital overnight and released in the morning. It would be many years before the college was able to succeed in getting the town of Richmond to put in a caution signal at the entrance of Earlham.

At the end of his second senior semester, which came in January, Carl completed his requirements for the B.A. degree. This

was a crossroads—one which was complicated by the draft act which had just been passed in order to draft men for the Korean War. This time around, Carl was ready to register as a conscientious objector and hoped to serve in that capacity. When he applied to his draft board for a CO classification, they would not consider giving him that status, expressing their intention, instead, to make him l-A —eligible for the draft! When they realized he had served in World War II, however, that was a different matter; they gave him a veteran's exemption.

Carl had half a year before commencement at Earlham. He had felt strongly about giving time as a CO and didn't want to give up the idea of service. What could he do? His answer came through the American Friends Service Committee.

AMERICAN FRIENDS SERVICE COMMITTEE PROJECTS

Journey to Mexico City

February 1951 found Carl hitchhiking his way from Iowa to the border between Mexico and the United States. His journey had begun at Earlham College in Richmond, Indiana with a group of students who went by bus to the Museum of History in Chicago. When the students returned to Earlham, Carl stayed in Chicago with a family from Evanston Friends Meeting, the Beals. The Beals took him to the bus station where he caught a bus to Iowa. In Iowa, he enjoyed the hospitality of Marion and Mildred Rains for two or three days. They were Quakers, farmers and members of Honeywell Friends Meeting. Marion had been Carl's youth leader at West Elkton for six months. Now the young couple had children. Leaving the Rains', Carl hitchhiked south.

The guards at the Mexican border were not friendly. Carl had his passport, verification of shots, and a letter from the American Friends Service Committee. However, he had not thought it necessary to apply ahead of time for a visa. The guards asked Carl many questions: Who was he? How much money was he taking in? (They thought he didn't have enough.) Where was he going? Why? But the letter he carried from the American Friends Service committee (whom they had never heard of) did help him finally get across the border.

It was evening when Carl, carrying an army bag and a camera, caught a bus to Mexico City which lay a thousand miles south. He traveled on the bus all night, the next day, and all night again, getting off only for restroom and food breaks. The bus made many local stops. At times it was very crowded.

Early in the morning, the bus arrived in Mexico City. Carl, tired and dazed from the long trip, hailed a taxi and showed the driver the address of the Friends Center. (This was one of the many times during his sojourn in Mexico that Carl wished he were fluent in Spanish.) But the driver misunderstood the address and let him out in the wrong place. He was lost! He went inside a large store and sat at a table. As people passed, he showed them the address and eventually was directed to a taxi that took him to the right address. The Quaker couple at the Center, Ed Druckles and his wife, began to be concerned because he had not appeared when expected. They were as glad to see him as he was them! After a bountiful supper, Carl gratefully sank into bed and had his first good sleep in three days.

Valle de Bravo

Carl stayed only one night with the Druckles. In the morning they put him on a bus to Valle de Bravo, the site of the AFSC service project. This city of some 4,000 population is about 150 miles west and a little south of Mexico City. The bus on which Carl rode took over six hours to wind its way on the crooked road up and over the Mesa Central Range of the Sierra Madre Mountains that surround Mexico City. It was crowded with people, their chickens and produce, and several army officers. Carl kept his camera at the ready and took several snapshots of the mountain

scenery.

Arriving at Valle de Bravo in the afternoon, he was directed by some children to the Friends center where he was warmly greeted by Ray and Elsie Mather, directors. Besides the Mathers and Carl, there were three young women, a Spanish-speaking, college-age man and a Swedish couple from Washington State. The center had three big bedrooms, with bunk beds—one for the men, one for women, and one for the Mathers. The Swedish couple slept in their tent in the yard.

Valle de Bravo was in the mountains. The Friends Center was on the mountainside, the house and yard surrounded by a high rocky bank. The front of the house opened onto the street.

The work campers took turns doing the cooking. There was no refrigeration, so they shopped daily for produce and staples at a market on the town square. Breakfast was mostly milk and cereal and fruit. The fruit was carefully washed in a chlorine solution. Powdered milk was kept in a 30-gallon barrel and dipped out as needed. The campers bought bottled water for drinking and cooking.

Beef and potatoes were often served for the main meal. That was something most everyone knew how to do–cook! Once the girls were wishing for potato chips, which were not available in Valle de Bravo. So, as Carl had learned at home, he sliced some potatoes very thin and made potato chips in a skillet full of hot grease—a much appreciated treat.

The Friends Center depended on the local town generator for power. In the evenings, as people began to turn on lights, the voltage went down: from 220 to 110 volts, and the lights dimmed. But as folks went to bed, turning off lights, the lights still on brightened. This change in voltage necessitated changing light bulbs to match the higher or lower voltage. Once, during an interesting card game, the work- campers ignored the brightening light overhead, and in the middle of their game heard a loud pop as the bulb blew, plunging them into sudden darkness.

Every Saturday, Carl and the other men went to the nearby

school and played soccer and basketball with the boys. No one worried about having the "right" numbers for a team. They just had fun playing the game.

The girls had a library project. They took Spanish-language books around to the homes and to the school. The school had rooms opening on to a courtyard. They also went to schools in nearby villages with their books.

There were times for interesting excursions away from Valle de Bravo. At Easter, the group went to a little village, San Nichols, where former Service Committee work campers had built a school. They had painted cartoon characters on the walls. The school was the nicest building in the village. The villagers raised tomatoes to sell and would trot over the mountain with a crate on their back supported by a band that went around their forehead.

Two weeks after visiting San Nichols, the work campers walked four or five miles to another village. There Easter was being celebrated late, as the priest had just arrived.

There were other enjoyable side trips, such as when the group visited a mountain resort area for wealthy Mexicans. A family invited them to dinner in an impressive hotel with a waterfall. Another time, a British couple, who were with a British company that was working on a dam and generator, invited Carl and Ray Mather to go fishing in the reservoir; Carl and Ray enjoyed the fishing and the good eating.

On Saturdays, the people went down to the square in Valle de Bravo and walked. The boys walked one way around the square, the girls the other. Sometimes a girl would single out a boy, turn and walk with him. People were selling their handwork in booths. Carl bargained for pottery, a straw hat and a wool serape.

One trip took the group to Mayan ruins north of Teluca. Here, boys were selling arrow heads and small prehistoric masks. Carl climbed up on a pyramid for a picture, and also went in some of the ancient rooms.

Return to Earlham College

The days at Valle de Bravo passed quickly, and the time came for Carl to head for home. He wanted to be home in time for Earlham commencement. First came the bus ride to Mexico City. This time he made his way to a new Friends center, Casa de los Amigos. The young couple in charge of the center was a recently married couple, a young woman from New York and a Mexican young man. While at the Casa, Carl met a friend from West Elkton, Norman Krekler, and on Sunday, they went to the home of Heberto Sein for unprogrammed worship. Carl remembers how his wife could speak French, Spanish and English. Heberto was known in Quaker circles as a deeply faithful man and it was a joy and a privilege to be in his home.

The next bus ride took Carl from Mexico City to El Paso and the Texas border. After a long day and night on the crowded bus, he walked into Texas and from there began his trek home by way of the open road, hitchhiking. He was soon picked up by a friendly driver who took him first to an exchange station where Carl exchanged his Mexican money for U.S. money. They continued on across Texas and the driver finally let Carl out in a small town.

Daylight had turned to dark by now, and Carl found no one willing to stop and pick up a stranger. Looking around in the town, he found a community park near a gas station. Sometime before midnight, he washed up in the restroom of the station, and then looked for a secluded bench in the park. He spent the rest of the night snatching some sleep on a bench! In the morning, after washing and shaving in the station restroom, he headed for the highway. His luck hitchhiking picked up in the light of day and several rides brought

him to St. Louis by evening.

Carl walked the bridge over the Mississippi River into East St. Louis, found the bus station and bought a ticket to Indianapolis. It was evening. What a relief to climb on board and have a safe and relatively comfortable cushioned seat in which to sleep! In the morning, he walked to the edge of Indianapolis and soon found a ride. The driver drove the seventy miles to Richmond and let him out in front of his destination—Earlham College. A friend, Dave Cochran, let him stay in his dorm room.

Carl arrived in the midst of Old English May Day. The whole campus had become Old England for a day, with a May Queen and her court, Robin Hood and his merry men, folk dancing, May poles, plays, parade, madrigals, hobby horses, ox carts and more. Many hours spent planning, practicing, sewing costumes, and building sets resulted in a celebration that attracted a crowd from across the nation every four years. Everyone on the campus had a part. Because Carl had been absent during the preparations he was a spectator rather than participant. But it was good to be back in time for the joyful occasion!

After May Day, Carl went home briefly before returning to the campus. At this time, the building of the Stout Memorial Meetinghouse on the Earlham campus was begun and he found volunteer work, wheeling gravel in a wheelbarrow for the foundation.

The day for baccalaureate and commencement soon arrived. Carl's mother had reserved tickets for the luncheon for seniors and their families, which was held on the green campus on a beautiful, warm spring day. Rachel and Levi, Carl's parents, and his brother, Bud, spent the day on campus enjoying all the festivities. Somewhere on

campus, Lois and her family were also celebrating the occasion, but at that time there was no meeting of the two families.

The class of 1951 joined the ranks of *alumni*. Do you suppose anyone at that moment thought, "We'll celebrate our 50th reunion in the year 2001?" I doubt it. But as this is written, that reunion is on the near horizon!

What Now?

College students do not always go directly into graduate school or into a profession. For all, it is a question of, "What now?" For Carl it was a temporary job at the Rose City Greenhouses in Richmond, cleaning what seemed like acres of glass. The process required him to dip each pane in an acid to remove algae.

About two weeks after he started this job, he received a letter from the American Friends Service Committee. Would he lead a service project at an Orange County, New Jersey mental hospital?

Orange County, New Jersey

Carl decided to accept the AFSC request. But first he had to get there, and this was not simple, as he had no car. Back to hitchhiking!

> Carl met the three boys and two girls that would be in his group.

They moved into a residence dormitory for attendants.

This was a time when mental institutions were sometimes not very hospitable to their patients. The use of straight jackets and shock treatments was prevalent. When conscientious objectors

were sent to work in the wards during World War II, they were shocked at what they found and became instrumental in bringing about needed reforms.

When Carl arrived at the Orange County mental hospital, there were approximately ten different wards, some housing quiet patients, others violent ones. Carl spent one week on the violent men's ward. Mostly, the men were locked in rooms, but when they were brought out, usually each one had two or three attendants with him, although Carl remembers escorting one of the men to the conference office by himself, managing well. Shock treatments were prevalent. Patients did not like them, but Carl noted that often they were more rational during the week after the treatment.

Some of the patients were able to eat in a dining room while others ate in their wards. Carl discovered how to help one of the men who refused to eat. If Carl requested of the man, "Eat your peas," he would do so, then he would request, "Eat your potatoes," and so on through the meal.

The Service Committee group held regular meetings for worship and discussion. The work was difficult and they needed each other's support. During some days off, Carl twice visited New York City, buying a slide projector which he used for many years. He also visited Mt. Clair Friends Meeting, the home meeting of one of the girls in the APSC group.

The project lasted for six weeks. During that time, Carl made reports to the APSC office in Philadelphia. Then it was over. August found Carl on the road again, hitchhiking home.

TWO LIVES COME TOGETHER

Summer Jobs

At home, Carl applied to the Preble County Superintendent of Schools for a high school teaching position. None were available but a teacher was needed for a combined fifth and sixth grade classroom. Carl took the job and enjoyed team teaching. His subjects were geography and history, math, and science. In the middle of the year, the science teacher at Lewisburg High School

resigned and Carl was hired to teach science the rest of the year.

At that time, teachers were paid only during the months school was in session. Since there were no checks coming in the summer, Carl found work at Neff and Fry, a company which made silo parts. His job was mostly stocking and loading trucks, but he did help build a silo south of Hamilton. Carl, as was true of some other family members, could not stand heights very well, so he stayed on the ground and mixed the cement that other workers used to coat the inside of the silo. Carl continued his active membership at West Elkton Friends Meeting, and as a result was nominated to attend the Friends World Conference, in Oxford, England in July. He was approved by Indiana Yearly Meeting as one of their young Friends representatives. In the meantime, Lois, too, was nominated and approved. Thus their paths would cross for the first time since graduation from Earlham, spring of 1951.

Friends World Conference, England, 1952

Carl made plans with other young Friends to sail to England on the V.S.S. Atlantic out of Quebec. But he was going to work with Neff and Fry as long as possible. They asked him to help repair coal-bin silos in the mountains of West Virginia. Carl rode to the job site on one of the company trucks. Here, too, he worked mainly with the cement, carrying the cement bags up the mountain sides and mixing it for the inner coating. When the job was finished he was paid in cash.

With some of the money, Carl bought a bus ticket to New York

City. That night he stayed in a youth hostel in Harlem where accommodations were cheap. While he was there, a meeting was held in the house to plan support for some Costa Ricans who were being held for trial for shooting guns from the visitors' gallery in Congress. The goal of the meeting was to work toward a pardon for the men.

From New York, Carl hitchhiked to Albany and stayed in the home of one of the young women who had been at the work camp in Mexico with him. One more bus trip brought him to his destination—Quebec. By the middle of the afternoon, he was on board the Atlantic, ready to head for England, along with approximately fifteen other Friends, eight of them young Friends.

The Friends traveling on the ship were a merry group! At mealtime they had assigned seats, but, to the consternation of the waiters, often switched places so they could enjoy everyone's company. The waiters adjusted after they realized that the "switchers" were friends and nobody minded. They formed a square dance group and held square dances. After four days, the ship stopped at Le Havre, France, then went on to dock at South Hampton, England. Boarding a train, the Friends rode to London and made their way to Friends House, where many other Friends were gathering for orientation.

It was a joyful place where old friends met each other, and new friendships began. The British Friends provided wonderful hospitality. Many arrangements were made for housing, meals and transportation. Carl stayed the first two or three nights in a youth hostel in London— comfortable and cheap! The young Friends spent their time touring the exciting London sites, and attended the play, *Henry V*.

So here in England, Carl's life and my life drew closer, as we shared many of the same experiences. My route to England had been very different from Carl's, though. After my graduation from Earlham I returned for the fall semester because several education classes had been added to the curriculum. Then beginning in January, I taught a combined 3rd and 4th grade in Highland School, just north of Richmond. During the summer 1 began classes toward a master's degree at Ball State. Because the classes did not end soon enough to go with other young Friends on the ship, (I missed all that fun!) I had made plans to fly on the Dutch airlines, KLM, to Amsterdam, and from there to England. From the airport in London, I took a train, and went to Friends House, the central meeting place for all who were attending the World Conference.

My travel company had arranged for me to stay in a nice hotel. My room had the longest bathtub I had ever seen—longer than me! I enjoyed my brief stay there, including the wonderful breakfasts. I was not lonesome because, except for bedtime, I was with other young Friends as we delighted in the sights of London. It was a marvelous and exciting summer, that summer of 1952 in England: a summer that was an adventure because we were seeing a different country, places important in Quaker history, and because our hearts and minds were being stretched as we met, listened to, and held discussions with Quakers from around the world. A summer of great impact.

On the Trail from the Peery Home to the Harned Home

When the summer was over and we all returned to our homes, Carl took a job near Thorntown, Indiana, helping Lawrence Peery with his herd of milk cows. He lived in Larry and Florence Emma Kendall Peery's home.

Soon after he began living at the Peery's, Carl called me and asked if I would like to see his slides of the conference. Of course, I thought this would be great and so invited him to our home. Thorntown was about 70 miles north of us. Carl came and my parents and I certainly did enjoy the slides! But of course there was more to it than just a nice evening viewing slides. Carl drove the distance on weekends several times, and once I went to visit

him at the Peery home. I remember I was flattered when I cooked the bacon for breakfast and Larry Peery said, "That's just the way I like it—crisp!"

In December of '53, Carl proposed marriage to me and I said “Yes!” Plans were made for a June wedding. In the spring of 1953, Carl left the Peery farm and moved to the Harned home. He found work on a farm owned by Becker Brothers, also owners of a greenhouse in Cambridge City. He worked on fences. Carl also worked for Ed Nicholson of Richmond, a contractor, building a house in the city and working on a barn at the Earlham farm.

Don Edington, the Henry County Superintendent of Schools for many years, was a neighbor of the Harned family. Carl went to his office in the Henry County courthouse in New Castle to ask for a teaching position and was given the job teaching a combined fifth and sixth grade in a small village between New Castle and Hagerstown, the birthplace of Wilbur Wright. In the fall that Carl began teaching at Millville the community held a festival, and Carl had the honor of riding as Wilbur on a float in the parade. But this came about after our marriage.

On June 13, 1954, Carl Eugene Jordan and Lois Evelyn Harned were married at Richsquare, after the manner of Friends. Our paths had crossed for the first time at Earlham College. Three years after graduating from that institution, our separate paths converged and continued on together.

Fifty-one years later, Lois and Carl Jordan in Aruba, February 2005.

CHAPTER 15 The Meeting Mid-20th Century

After the war, the lives of Americans in general were colored by hope and optimism, and no doubt by a sense of accomplishment. Americans, young people in particular, had met the challenge of evil personified in fascist and Nazi regimes. Peace was restored. The war was over. What they had to do, they had done, and done well. No wonder Tom Brokaw called his book about them *The Greatest Generation*.

In the 1950s, as young couples sought to rebuild lives disrupted by World War II, several returned to the West Elkton area and started families, and Elk Monthly Meeting flourished again. Optimism and confidence

prevailed among the young people who met weekly in the Elk Monthly Meeting young adult group, “The Keystone Class,” first organized as a Sunday school class by Lillian Hammond, wife of the former pastor (and incidentally, first cousin to Herbert Hoover). Under the leadership of strong lay leaders and with Philip Johnson as pastor of the Meeting, this group of young adults energized Elk Monthly Meeting/West Elkton Friends Meeting through the 1950s and into the 1960s.

Philip Johnson

His great-great-grandmother, Mary Roberts, was a minister at West Elkton Friends Meeting for thirty years, but Philip Johnson hadn’t planned to follow in her footsteps. In college, he had majored in philosophy and English, and in 1952 when he was offered the position as minister for West Elkton Friends Meeting, Philip wasn’t sure he wanted the job. For one thing, it didn’t pay very well. But he accepted the position as West Elkton’s minister and made extra money driving a school bus. Soon, he was hired as a teacher—a job he loved. He and Loy, his wife,

had three children, all born in West Elkton while they lived in the parsonage. Among other things Phil did during the time he was minister at West Elkton, he took courses at Miami University in school administration and became principal at West Elkton's school. He also coached 7th and 8th graders in team sports. Through all this, he continued as minister of the Meeting.

A New Parsonage

Those who were part of the Meeting in the early 1950s remember with great fondness Burgess and Rose Bach. Reading about the addition of a kitchen and classrooms to the meetinghouse and the building of the new parsonage, we can better understand why. Burgess Bach was knowledgeable about all things to do with real estate, business and insurance, matters many in the Meeting knew little about. He was chair of the Building Committee when the church added on the kitchen and Sunday school rooms in 1953 and he urged and organized the Meeting to build a new parsonage. He was also a generous visionary who could see possibilities for the Meeting's growth. For instance, in the minutes of May 20, 1954 (the same Meeting, by the way, that approved the marriage of Lois Harned and Carl Jordan), we find a report from the building committee.

> Burgess Bach presents a concern that the trustees ask permission of the court to sell the old parsonage, and that we appoint a new committee to secure costs and plans for a new parsonage and report as soon as possible.

Those appointed to that committee were Everett Roberts, Burgess Bach, George Woodruff, Harold Koeller, Mary Hough, Joan Erwin, and Arthur Crist [who would later leave the Meeting in a disagreement over the choice of location for the new

parsonage]. Right after the names of the committee, comes a minute that explains in part why people were so fond of Burgess and Rose:

> Burgess and Rose Bach have offered to plant and cultivate fifty-seven acres of corn, asking the church to pick it, and they will contribute the first $1000 to the new parsonage, if it is used by September 1, 1955. If not, they will pay a reasonable price for the picking.

There's no indication how much this "corn fund" actually raised— one financial report later mentions about $493 in the "crop fund," but the idea was generous, creative and charming. Apparently these three words describe the Bachs themselves.

The Sesquicentennial

One of the most memorable events for members of the Meeting during the 1950s was the Sesquicentennial Celebration in 1955 commemorating Elk Monthly Meeting's 150th anniversary. An estimated 500 people attended and Elton Trueblood was the guest speaker. Phil Johnson and Burgess Bach were largely responsible for the event's success. Philip's love of history and his appreciation of the deep roots in Elk Monthly Meeting coupled with Burgess Bach's energy, enthusiasm, and business know-how made the 150th anniversary an event still treasured in the memories of those who were part of it.

From the Meeting Minutes for December 1955 comes this brief summary of the celebration:

> Our Sesquicentennial was held the evening of October the 29th with a history and special music followed by a time of fellowship. The weather didn't cooperate as we had some rain, so our attendance was about one hundred at this session.
>
> October 30th found the sun shining, though a cold wind was blowing. About 9:15 a.m. people began to gather. We

did not have our Sunday school, so organ music started about 10:00

a.m. The quartet from Earlham College gave us some special music and D. Elton Trueblood brought us a wonderful message.

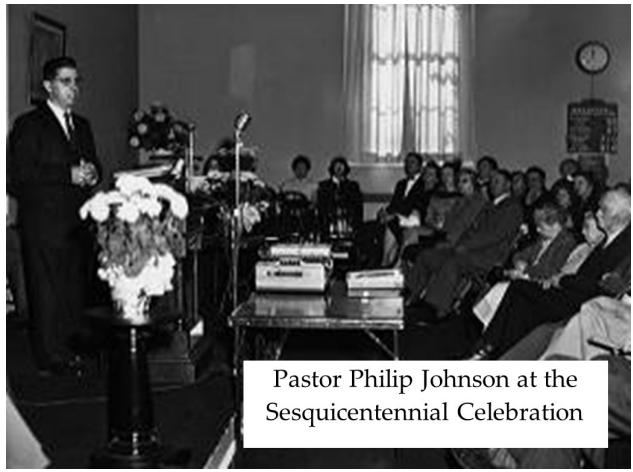
Representatives from other denominations and other Friends' meetings were recognized. About 350 attended the morning session.

One half of our offering was to go to Kenya Colony, Africa for a home for a Bible school teacher. We are glad to send two hundred and fifty dollars for this project.

Dinner was served at the school building from well-filled baskets to over two hundred. The parsonage was dedicated with a brief but impressive service with all gathering inside the parsonage . . .

We returned to the meetinghouse to repeat the history and give opportunity for any to speak or reminisce. Cornelia Bond gave her message in song to close the service. She sang "Take Time to be Holy."

> All left with the feeling that it was good to have been here. Also the feeling of responsibility to so live and work for the good of all mankind and Christ that our Meeting for the next one hundred and fifty years will have a heritage of which to be proud.



Pastor Philip Johnson at the Sesquicentennial Celebration

Correspondence from Famous Quakers

Philip Johnson kept a scrapbook of newspaper clippings, photos and other memorabilia of the Sesquicentennial. In the old red scrapbook are several letters on sheets of yellowing typewriter paper, carefully scotch-taped onto yellowing scrapbook pages. These are all copies; Phil isn't sure what happened to the originals.

The first letter, dated September 24, 1955, is from none other than Herbert Hoover who also sent for the Meeting's library a 1736 book written by English Quaker Sam Phillips.

Dear Friends:

I have your kind letter of September 20th asking me for a statement for the 150th anniversary of the Friends settlement at West Elkton. You mention the migration of the Friends from North Carolina in protest at encroaching slavery. My ancestors were a part of the same migration. They settled in Ohio and thence migrated to Iowa. They, too, carried on the underground aid to slaves escaping to Canada.

To me it is important for maintenance of our American ideals that we have no hesitation in recalling these

incidents which mark the milestones on the spiritual road of our country. In them was the courage which has sustained freedom and our spiritual life.

Yours faithfully,

Herbert Hoover

Another letter, dated September 26, 1955, was sent to Everett Roberts, Clerk of the Meeting, by Senator Paul Douglas of Ohio.

Dear Friend:

Thank you for your good letter and the invitation to attend the One-Hundred and Fiftieth year anniversary celebration of the West Elkton Friends Church. I deeply appreciate it and I would love to come, but regretfully I am unable to do so. I have had undulant fever since January and I am trying to conserve my energies as much as possible. I am however enclosing a statement which you may use if you care to do so. My warmest greetings and best wishes to you all.

Faithfully yours,
Paul H. Douglas

STATEMENT BY SENATOR PAUL H. DOUGLAS

Quakerism has always exercised a strong influence for good on American life. Its emphasis has been upon kindness and charity and this has led Quakers to work for peace and better relationships between races and religions, to oppose slavery and to go into a host of activities. Back of all this, however, has been the Quaker faith that the Divine Spirit dwells in us all and that we should encourage its growth and follow its promptings.

I want to congratulate the West Elkton Meeting on its century and a half of testimony for the truth, as men of conscience see it. There is as great a need for Quakerism and for good Quakers as ever, and I wish for your Meeting continued fervor in the cause of redeeming the world and

those who live thereon by the sincere exercises of Christian love.

There is also a letter from the young Quaker Vice-President of the United States, dated October 7, 1955:

To the Members of the West Elkton Friends Church:

I would like to congratulate my fellow Friends on the occasion of the 150th anniversary of the founding of a Friends Meeting at West Elkton.

The reason for its founding—the migration northward of Quakers whose consciences could not abide the institution of slavery—does great honor to their strong moral and religious views.

The sacrifices entailed in making the move—uprooting homes, severing associations, leaving established livelihoods to begin all over in a strange and often hostile locale—attest the courage and sincerity of those early Friends. In them was found the stuff which has made America a great and preponderantly moral nation.

With every good wish,

Sincerely,

Richard Nixon

A letter to Phil Johnson from the Office of the President [Dwight D. Eisenhower] is typed on plain paper, without letterhead; centered at the top of the page is “The White House Washington.” The letter is dated October 31, 1955.

Dear Mr. Johnson,

As of now, the President's reading matter has to be finely screened. However, at the first opportunity he will see the West Elkton booklet and, I am sure, will enjoy it. On his behalf, I thank you for your thoughtfulness.

Sincerely, Kevin McCann

Special Assistant to the President

Though Herbert Hoover, Richard Nixon, Paul Douglas and Dwight Eisenhower did not attend, Elton Trueblood did attend, and as the guest speaker. At the time, his position was "Chief of Religious Information for the United States Information Service."

Another famous Quaker invited but unable to come was Jessamyn West. Her October 15, 1955 letter to Phil Johnson is most delightful.

Dear Mr. Johnson,

I wish I could accept your invitation to be present at the Sesquicentennial Services at West Elkton. You will be interested to learn that the chief reason I cannot lies in the fact that I am at present in Hollywood writing the script for a movie adaptation of *The Friendly Persuasion.* The book is to be filmed by William Wyler who made *Mrs. Miniver*, *Best Years of Our Lives*, etc., and will star Gary Cooper as Jess.

I do not feel either wise enough or good enough to send any message worthy of being read to the Friends at West

Elkton—but I can send them a piece of information which I think will delight them as much as it has delighted me. I, as a birthright Quaker, have as I am sure other Quakers of longstanding do, taken my Quaker heritage rather for granted. Here in Hollywood, I have been jolted out of that complacent passivity. Not by Hollywood's wickedness, but by its sincere regard for what they [Friends] are attempting today. It is a very humbling thing to have the regard of people, not for personal reasons, but simply because you are a member of the Society of Friends. It makes you—it made me anyway—want to be a better representative of that Society and to cherish with more gratitude and understanding a heritage which to others seems so precious.

It *is* a precious heritage; and it is an ironical fact that I have been made more aware of it in a town which is reputedly the anti-thesis of all that is Quaker-like.

I hope that the movie, when it appears, will please all who have liked the book, *The Friendly Persuasion*, and I thank those in West Elkton, who because of it, thought of me at Sesquicentennial time.

Sincerely,

Jessamyn West

An Active Meeting

Those who were members of Elk Monthly Meeting in the 1950s may remember some of the events and people mentioned in the

following newsletter. Its content reflects a thriving Meeting with an active and energetic congregation and solid leadership, both in its young pastor and in the lay leaders of the Meeting.

Phil Johnson (shown below in 1994) served as pastor at West Elkton Friends Meeting from 1952-1960.

WEST ELKTON FRIENDS NEWSLETTER

Philip Johnson, PastorJanuary 1958

Fall & Winter Church News

- At a meeting of the Fisherman's Club held at the Parsonage on October 12, it was decided that each couple would purchase Philip’s translation of the Acts and use this as a study book for the months ahead. On January 4, they met again to

begin their discussion of this book.

❖ The Annual Homecoming was held at West Elkton on October

13. 92 people were present for the worship service and basket dinner. The afternoon was spent visiting.

❖ A Stewardship Movie was shown at the Church, Friday evening, November 1, and Sunday morning, November 3.

❖ At a meeting of the Ministry and Counsel held on November 14, spiritual problems of the meeting were discussed. These were listed in the following way:

1. A lack of brotherly love and fellowship among the members

2. A need for regular and increased giving to the Church

3. A need for working together on projects to improve and help the Church.

❖ On December 3, the Finance Committee and the Ministry and Counsel met to

consider Spiritual problems. Their concern was for inactive members, both resident and non-resident. The committees approved the sending of letters and personally contacting several families to urge them to be more faithful in their service and giving to the Church.

❖ The balance due on the Parsonage Note is now $1540. Our Treasurer reports that she will need additional funds to meet the $150 payment.

❖ The average offering per week for September, October, November, and December was $110. This average shows a slight increase over the same period of 1956. In order to meet our budget we will have to maintain our present average.

❖ Larry Apgar of the Music Department of Earlham College was with us during the Morning Worship Hour on November 24, at which time he led us in the singing and interpretation of hymns. At noon a group of around 45 people fellow-shipped together with a basket dinner and hymn sing.

❖ On Sunday, November 24, our morning offering of $97.60 was given to the United Service Budget which supports the work of the Five Years Meeting.

❖ On December 22, the Sunday school held its annual Christmas program. All classes participated under the direction of the teachers. Special Music consisted of: a cornet solo by Faye Nisbet accompanied by Mrs. Stella Schwarztrauber; a vocal duet by Mr. and Mrs. Ki Morton, accompanied by Mrs. Marjorie Williams (Mrs. Morton and Mrs. Williams are teachers in the local school); and an organ and piano duet by Julia and Janet Bach.

❖ The Young People presented a Candle-Lighting Service which climaxed the evening. The entire program was very inspiring and all who were present appreciated the efforts put forth by both the persons who were in charge and those who participated.

❖ On Monday evening, November 18, The Preble County Federation of Churches met at the congregational Christian Church in

Eaton, with Robert Stubbs and Myron Branson representing our Meeting. It was revealed at this meeting that only 25 of the 60 churches in Preble County are actively supporting this important work. Their goal is that each church contribute at least 8 cents per member per year. This group is active in improving conditions at the Preble County Home in the following ways: Every other Sunday, one of the county ministers goes to the Home and holds services. Some ministers take with them special music from their own church. A lighted picture of Jesus in Gethsemane has been given to the Home for their Chapel. It was suggested that different other things might be added to the Chapel to give it a more religious atmosphere. The Church Tent, which many of you have visited at the Preble County Fair during the past few years, was provided by the Federation. The Teachers' Clinic being held at the Presbyterian Church in Eaton during the month of January, which several of our teachers and members are planning to attend, is also a product of the Preble County Federation of Churches.

SUNDAY SCHOOL BUILDERS CLASS

We met at the home of Curt and Paul Daily on November 2, 1957, for a meeting and election of officers. Officers elected were as follows: Beverly Kirk, Pres.; Arthur Browne, V. Pres.; Paul Daily, Sec.; Karen Johnson, Treas.; Curt Daily, News Reporter.

One of Our members, Cheryl Koeller and our teacher, Edna Koeller, moved to Arizona in November. We miss them very much. Our new teachers are Faye Nisbet and Golden Daily.

We are saddened by the death of one of our members, Beverly Kirk.

We plan to meet again in February with Karen Johnson.

We would like to thank those who helped make our candy selling project a success.

Curt Daily,

News Reporter

SOCIAL WORKERS

Our November meeting was in the form of a Winter Picnic which was held at the Church. A basket dinner was enjoyed by all who attended.

The Dollar Social which was held in October netted approximately $45.00.

The Annual Election Dinner and Supper with the Country Store netted over $100.

Through the efficient leadership of Martha Jo and Florence Roberts, over $100 was cleared on Christmas card sales. We appreciate the efforts of all who helped on this project.

The following officers were elected at our December meeting:

Pres. Martha Jo Roberts

Mabel Branson
Pres.
Jessie Branson
Sec.
Asst. Sec.
Betty Kirk
Treas.
Asst. Treas.

For our Christmas Project, we collected approximately 32 bath towels for the American Friends Service Committee.

YOUNG PEOPLE

Julia Bach attended the New York United Nations Seminar on October 28, 29, and 30. Marianna Loop and Barbara Kirk attended the United Nations Seminar November 25, 26, and 27. Marianna and Julia each gave a very interesting report of these seminars during our Morning Worship December 15; however, because of illness, Barbara Kirk was unable to give us her report.

We hold our regular monthly meetings the first Wednesday night of each month.

On November 20, with the help of our parents, we served a Turkey Supper to nearly 200 people, which netted us $170. Part of this money we will use to pay one-fourth of the expenses of those who attend Seminars in Washington and New York in February, March and April. One tenth of our profit will be given to the United Service Budget.

We invited the Young People from the Bethel Missionary Alliance Church from Hamilton to visit us on October 19. However, because of illness many from their church were unable to be with us. We have been invited to visit them at Hamilton and are making arrangements to go.

At Christmas time our group sent a gift to Betty Duncan at Longview Hospital in Cincinnati. We again sponsored a mitten tree and collected 22 pairs of mittens which will be sent to the needy children.

On December 8, nearly all of our group went to Earlham College and attended the Morning Worship Service in the new Meeting House. Following this we had lunch in Richmond, then returned to Earlham and with Judy Branson serving as our guide, we toured several of the new buildings on the campus.

For our January meeting, we went as a group to special services held at the W. Elkton E.U.B Church.

KEYSTONE CLASS

A miscellaneous auction was held in the basement of the Darrell Loop home on October 19 with around 25 people present. Over $18 was realized from this venture.

At our November meeting, held at the home of Helen and George Woodruff, we elected the following new officers for 1958:

Pres	George Woodruff
V. Pres	Darrel Loop
2nd V. Pres	Alvin Roberts
Sec	Helen Stubbs
Asst Sec	Loy Johnson
Treas	Golden Daily
Asst Treas	Mary Hough

Watch for an announcement of a Steak Supper which our class is tentatively planning to serve on March 1. Tickets will be available from members of the Class.

On Sunday evening, November 17, the Church under the leadership of our Social committee held a Farewell Basket Supper for

the Harold Koeller family who have moved to Arizona. Around 60 people enjoyed the fellowship together. The class which Edna taught and of which Cheryl was a member gave Edna a blouse and Cheryl a collar as farewell gifts. The Keystone Class presented the family with a subscription to the *Register-Herald*. Their new address is: 4801 N. 11th Ave., Phoenix, Ariz. According to word received here, they are enjoying the warm climate, abundance of citrus fruits, and Harold is feeling much better.

Our class under the leadership of the Ways and Means Committee had the lunch stand at the Koeller's public auction which was held on November 23. $39.97 was the net profit from this stand.

We also had the lunch stand at Howard Daily's sale on January 18, which netted approximately $50.

Again this year our class sponsored the Annual Christmas Party at the Church on December 15, with approximately 60 people present. After enjoying a bountiful fellowship meal together, the group joined in singing several of the familiar Christmas Carols. In the absence of our President, Earl Allen, who was ill, President-Elect George Woodruff presided. Gifts were presented to Alvin Roberts and Jim Nisbet, our Sunday School Teachers, and to the Pastor and his family. As a fitting climax to our Christmas Party, George Scherer, who spent last Christmas Eve in Bethlehem, showed a number of colored slides and told of his experiences while serving as principal in the Friends' Boys School in Ramallah for a year.

We still have a few of the Church Plates left. They are now available to anyone wishing to purchase them for $1.50 per plate. Our January Meeting was held at the Church January 12, with Ruby and Walter Hartman as host and hostess, at which time Rachel and Dewit Roberts spoke and showed movies of their trip to Hawaii.

--Joyce Hough, News Reporter

CONGRATULATIONS!

❖ Mr. & Mrs. Ronnie Jones (Marilyn Hough) are announcing the birth of a son.

❖ Mr. & Mrs. Everett Henry (Carolyn Hough) announce the birth of a son.

❖ Deena Elizabeth is the name of the new daughter born to Corwin and Pat Talbert on December 31.

❖ Phyllis and Rodney Clippinger are announcing the birth of a daughter, Vicki.

❖ The new daughter born to Peggy and Jimmie Hartman is answering to the name, Janice Lynne. Jimmie is now teaching in Westchester School after having graduated

from Miami University in June.

IN MEMORIAM

❖ Etta Fox passed away and was buried November 24, at West Elkton.

❖ The sympathy of the Meeting is extended to the George Kirk family whose daughter and sister, Beverly, passed away at Miami Valley Hospital on December 27 and was buried at West Elkton.

❖ Wm. Murdock, father of Marian Buckley, passed away October 9.

PERSONAL NOTES

❖ Earl Allen, who has been ill and off work for the past 13 weeks, is rapidly improving and hopes to be back to work soon.

❖ Milton Roberts continues to be about the same as in our last report.

❖ Arthur Stubbs has been ill at his home in recent weeks, but is much improved.

❖ Walter Frame, who has been ill the past few weeks, is now better able to be out.

❖ Gladys Heffron, who returned recently from the hospital, is now much better and hopes to back in school very soon.

❖ Elsie Clippinger, who fell in the school cafeteria in October and has been off work with a fractured wrist, returned to work the first part of January.

❖ Levi Jordan, Jr. and his mother, Rachel were in an automobile accident north of Camden the first part of January, but neither was hurt seriously. Rachel had been hospitalized during the early part of October.

❖ James Kirk, Sr. submitted to surgery at Miami Valley Hospital and was off work for several weeks. However he is now much improved and returned to work around Jan. 1.

❖ Mrs. Marjorie Williams of Knightstown, Ind., has become a member of our meeting. She is a teacher in our local school.

❖ We were happy to have with us on Sunday, December 22, one of our former pastors, Arthur Hammond, accompanied by his son, Walter and his wife.

❖ Kathryn Talbert has returned home after a six weeks' visit to Tucson, Arizona and Pasadena, California, where she visited Mr. and Mrs. Edgar Wollem and the three Talbert sisters, Edith, Mary, and Margaret.

❖ Jerry Walker who is now stationed in Hawaii has the following address: Pfc. Gerald A. Walker, 15566137, Co. A. 725 Ord. Btn, APO 25, San Francisco, Calif.

❖ His mother, Esther, plans to visit him in May.

❖ Royce Clippinger left Fort Dix, New Jersey on January 11, to be stationed in Germany. He spent furloughs with home folks in October and over the Christmas holidays. His present address is Pvt. Royce W. Clippinger, U.S. 52458151, 49 J.C., H.H.C. Division, APO 036, New York, New York.

❖ Dick Riner who came home from Service in November has now returned to his former job in Middletown.

❖ The Elmer Riners who are in Florida

report that the weather has been unusually cool there this winter. Their address is: Green Acres Box 18, 2236 Gulf to Bay Blvd., Clearwater, Florida.

*{*Notice ~ no zip codes on any of these addresses.]*

A LOOK TO THE FUTURE

The Pastor announces tentative plans to hold a class of instruction for Church Membership during the month of February and the first two weeks of March. INDIVIDUALS PLANNING TO BECOME MEMBERS OR THOSE WHO ARE ALREADY MEMBERS ARE WELCOME TO ATTEND THESE CLASSES. DATES WILL BE ANNOUNCED.

Mrs. Marjorie Williams will work with parents and children to organize a Cherub Choir. The first organizational meeting was held January 18.

Following is a letter written to us by Henry Kenworthy:

Dear Friends:

I am O.K. and our weather has been warming up for a few days since, as you have doubtless heard many times, our severe freeze surely took its toll.

Most of the plumbing is unprotected here and all of the rooms on the north side here had frozen water pipes but luckily for me, my room is on the south and I had no trouble.

The citrus fruit industry suffered a terrible loss; an embargo went into effect yesterday and stopped all shipments out of the state of either whole or processed fruit that had any damage.

I have become quite well acquainted with the minister of the First Congregational Church, the church which I attend and attended last year. He is a small man, even smaller than I, but a lot younger and has a crew cut. I call him "Peter Marshall." He said he considered it quite a compliment.

The church is trying to organize a Men's Club to meet once a month and have a good speaker. We met a little over a week ago and had a good talk and social time and lunch. On arrival you were asked your name, address and nickname (mine by the way is "Kenny"), which was typed on a card with a transparent plastic holder with a pin on the back, which each pinned on, and we had a big time seeing who's who. On leaving, your card was left on a curtain at the door to be picked up on your next attendance—very clever.

I just learned through Mrs. Shufelt that there is a Society of Friends here that meets the 1st and 3rd Sunday afternoons at the church where I attend. I shall go to the next one on the 22nd.

We had a big Christmas party at the club with about 75 present. Our program consisted of singing Christmas songs, (piano and violin for the instrumental), and readings by different ones. I had the devotions and showed my slides. We then had lunch (2 sandwiches, cake and ice cream, coffee for 35 cents per).

I have lots of good friends here and know more people walking down the street than I do in Elkton.

Your Friend, Henry Kenworthy

Room 22, 418 S. Palmetto Ave.

Daytona Beach, Fla.

Elsie Branson and Ruth Shafer

Poetry and Prose

The Meeting seemed to burst with energy and creativity in those pre-television days. In addition to new building and additions to the physical space, members of the Meeting engaged each other in various other creative activities. One such endeavor was the publication of a small booklet entitled *Poetry and Prose by The Social Workers of the West Elkton Friends Church 1955*. The Social Workers, a woman's group formed in the early 1900s, met in July 1955 to discuss fundraising ideas. They considered an ice cream social, but it was difficult to find a date when most people would be able to attend. The women came up with the following idea: each woman would find a way to earn some

extra money to contribute to the group and write a poem (or prose) describing how she earned the money. On a designated night in October, the group met to collect the money, share a meal and read their poems.

No summary of the time period could better capture a sense of the Meeting and the era from a woman's point of view than these writings by women Friends in 1955. Maybe the good old days weren't *all* good.

My name is Day, and I have worked all night

trying to compose a rhyme that is right.

But since I can't, then all I can say—

I rivet barrels eight hours a day.

—Mrs. Day

Two baby boys keep you busy with work,
but I don't mind it as long as my back doesn't hurt.
I can't go away to earn money—neither did I just want to ask my honey.
So I had extra tomatoes to pack, to sell them was no trick.
So here is the money I earned; I'm glad there is some way, I have always learned.
—Ellene Allen

When I'm all in a dither 'cause there's work to be done, And
I don't know which way to turn, or which way to run,

The telephone rings.

With the floors to sweep, and the laundry to do,
Mending and sewing, and some cooking, too,

The telephone rings.

It's about forty acres, or perhaps it's three,
Or a house to rent, or an ad I didn't see, Or
it's about a farm, I don't know where,

But I'm asked to give directions on how to get there. Or
it may be a message. An important one, they say. Now
where is my pencil? Who took it away?

At last the day is over, and wearily I go to bed. I
breathe a sign of deep content,

And suddenly—Do I see red!

For then, the telephone rings!

But why this sad tale? What the moral, you say?

Well, I earned my dollar, answering the phone all day.

—Rose Bach

To the henhouse I must go, through rain or snow or sleet.
Without this daily chore, my day would be incomplete.

I count the big fresh eggs, and I put them in a crate
And hope they'll be as nice and fresh

When they're put on someone's plate.

Whether it is the chicken, or the egg the chicken laid,

It doesn't matter at all—for that's how my dollar was made.

—Dorothy Clippinger

The Election Board paid me my dollar
For counting votes from six to six.
To enlarge our school building with rooms five or six.
But writing this rhyme, ah there was the rub,
For I'm not a poet, and by now you'll know it. —Naomi Branson

Roses are red, violets are blue—

I earned a dollar, and so did you.

I earned mine selling Florence tomatoes;

You may have earned yours selling potatoes.

We'll put them all together in one big pot

And let the committee decide the If's and Not's

Of the things to get or the good they can do,

From the dollars collected from me and you.

—Louise Dailey

The way I got my dollar may set some folks to holler.

But truthfully I must say, to get it was not play.

So if in this rhyme I stretch a point—

and pull the truth from joint to joint,

You'll understand the work it's been

to make this buck and bring it in.

Some folks dig money from the ground;

Carpenters make it when they pound;

Seamstresses when they cut and rip;

Barbers when they comb and clip.

Now my man is a barber, true.

To make his buck he mows right through.

And so to get this one green dollar,

I gently took him by the collar.

Before he knew what I was about,

Before he had a chance to shout,

I pulled his billfold from its place,

and peeled a bill before his face.

Now you who've worked so hard and long,

to earn your buck and write your song,

Can see this was not apple pie—

Else what am I doing with this black eye!

—Mary Hough

Henry Kenworthy is not the only poet

who attends this church,

and I would have him know it.

I too can sit down and make up a rhyme

as well as he can any old time.

But sad to relate—it is all for fun;

there is no cash in it, so I must stick to my gun.

I assemble my guns and put in springs;

I move up the line, and do various things.

I sack the guns, I pack and I box—

Then go to the south room and pick up rocks.

Then back again to put on grips.

All in all I make many trips.

From the sweat of my brow,

and so my boss won't holler—

This is the way I earned my dollar.

—Alice Phares

I have a husband grand, a son,

and a daughter who twirls with the band.

I wash, iron, scrub and mop;

Some days I feel like I would drop.

When I was told to earn a dollar so big,

I knew I couldn't go out and sell a pig.

I knew I had no eggs that would hatch—

Then I looked out and saw the sweet-corn patch.

So I gathered the corn in a pail;

Here is the money I made from the sale.

Thanks so much for listening to my rhyme,

I must go now; it is almost dinner time.

—Martha Jo Roberts

Forty-two years ago this group was planned
To earn money and fellowship grand.
To earn this dollar my chances are slim—
I'm not even good at singing a hymn.
I talk by phone to Martha Jo each day,
About children, weather and sometimes making hay.
One day I was talking to my hon, and she says,
"Let's you and I sell sweet corn, Oh! Not by the ton!"
Now here is the money I have earned
Somehow may it glorify Him about who we are told to learn.
Almost forty years I have met with this bunch;
I enjoy it so much, even the lunch.
Now to earn money, we have no special tool,
But "Sail on! Sail on" I have learned this in school.

—Florence Roberts

Since I have reached the golden years,

My earning powers are few.

But I can cook to beat the band—

so that is what I do.

When lunchtime comes on Saturday,

The Beauty Shop is full—

Then this is when I do my stuff

And fix a tasty meal.

From that is where my dollar comes.

Now take, use it wisely.

A worthy cause is all I ask.

For mine that will do nicely.

—Clara Stubbs

Here's my dollar for the Ladies Aid.
It was earned at the hospital by getting paid
for duties required in caring for the sick
by helping people get well and out again quick!

—Ruby Hartman

We rise at five, in our small house.
I fix a breakfast and lunch pail for my spouse.
He's off to work—I'd like to shirk—
but my aged parents are with us to stay,
so baths and breakfast I prepare for them.
Up the stairs and down the stairs
many, many times a day.
Sometimes I catch my heel in my dress hem.
Dishes must be done, beds to be made.
By now I feel I am the maid;
I'm doctor, nurse, banker, all—
perhaps the phone rings, and it's a call.
And so it goes, day in, day out.
And times I really am ashamed and pout.
But payday comes each Friday night,
and I would like to take a flight.
There's bright times, too, like this tonight
When good friends gather for a bite.
And as a poet I'm not a bard,
but you can't say I didn't try hard.

So here's my dollar—needless to say,

I'm so glad I could holler!

--Marian Buckley

A dollar I was asked to earn,
Then tell from whence I got it.
The facts, I'm sure that you will learn
When I complete this sonnet.
The grass, this year, as you well know,
Has grown by leaps and bounds.
So I was hired a yard to mow
To tidy up the grounds.
A dollar was the sum I earned—
Which I give now to you
In hopes that you will find someone
In need to give it to. —Helen Stubbs

Since we started the SOCIAL WORKERS

We've had a lot of fun;

And not only have we made friends,

Just look at the work we've done.

We've had our election meals and auctions;

We've served lunches at many a sale.

We've saved tax stamps and sent them off

And received large checks by mail.

It hasn't been all work,

We've had our share of teas;

We've been entertained in various homes

And been made to feel at ease.

Of all the splendid days that are

I like the Social Workers best;

It means we meet our friends again

And also is a day of rest.

Here is the dollar I have earned;

I planted beans, hoed and worked the ground;

I was given sun and rain,

So I could sell many a pound.

—Lizzie Frame

The Keystone Players

One activity that left enduring memories was The Keystone Players' performance of a three-act comedy, *Good Gracious Grandma!* by Keane Williamson.

The plot revolves around two young men, Henry and George Breckenridge, who find themselves short of funds to pay their rent to Mrs. Lennox. Unexpectedly, money arrives in a wire from a family friend, whose daughters are on their way for a visit. Though he sent the money to their father, Henry and George decide to use the money to pay their rent and then find ways to entertain the girls themselves. It would be unseemly, however, for the girls to stay unchaperoned with two young men. When the house boy, P-Sam, finds a gray wig and a dress, it gives the young men an idea. George dons the wig and dress and pretends to be "Grandma." Predictably, lots of comedy and confusion occur, but all ends well, with the possibility of three weddings: Helen and Henry, P-Sam and Delicia, Cecile and George (as himself).

The cast included the following current and former members of Elk Monthly Meeting:

Alvin Roberts as Henry Breckenridge

Philip Johnson as George Breckenridge

Helen Stubbs as Mrs. Lennox

Robert E. Stubbs as P-Sam

Helen Woodruff as Helen Allen

Joan Erwin as Delicia

Ellene Allen as Cecile Allen

Howard Daily as Clancy (a police investigator) and George Woodruff as Wiggins (his assistant)

Before the play, Susan Roberts performed a baton twirling act, and between Act I and Act II, Faye Nisbet performed a cornet solo. Between Act II and Act III, the 4 Keys—Earl Allen, James Erwin, Harold Koeller, and James Nisbet—performed special music with Marjorie Williams as accompanist.

The following tasks and people were also listed on the program of the play: Between Act Chairman, Harold Koeller; Prompter, Martha Jo Roberts, assisted by Golden Daily; Make-Up Artist, Edna Koeller; Food Chairman, Mabel Loop, assisted by Mary Hough; and Ticket Sales, Ruby Hartman and Loy Johnson.

***

It is too bad someone didn't film that production of *Good Gracious Grandma*! Today, several people would probably capture it with their cellphones. The charm of the days before every event included technology was that special events lived in shared memory and common stories people repeated when they got together. It helped us remember who we were.

Jim and Joan Erwin in "Quaker dress"

CHAPTER 16 The Third Split: The Storm and Its Aftermath

In the first six months of 1981, the main concern recorded in West Elkton Monthly Meeting Minutes was how the Meeting would raise enough money to pay the Yearly Meeting Assessment. A few other items of interest appear in the minutes of those months. For instance, in February 1981, Ken Story's re-hiring as pastor was discussed: “Illene, as chairman of Ministry and Membership said that the committee unanimously recommends working with Ken another year, also recommends adding a $400 increase to his salary for another year.” This was approved. In June, a water leak in the church caused a high water bill—$118—before it was discovered and fixed. And speaking of water, the 26-year-old water heater in the parsonage was replaced. In September, the Business Meeting minutes noted that Ken welcomed to Meeting for Worship, Karina Krekler, Norman Krekler’s daughter and a member of the meeting since she was about twelve years old. She had grown up in Mexico and now was a student at Earlham College.

In late February, 1981, Bev Brubaker had contacted Ken Story whom she knew from having worked with him on the local welfare advisory board. Tentatively, Bev explained her relationship with Joann Jones, a married woman with five children of her own who ran a foster home for children with disabilities. (A few years earlier, Joann had been named “Preble County Mother of the Year” and

then “Ohio Mother of the Year.”) She and Joann had fallen in love and did not want to have to hide it. They were barred from the Methodist church Joann had attended all her life, and she was anxious that the children be in church/Sunday school. She and Bev thought of West Elkton because Joann’s aunt, Marie Branson, attended there. Bev asked Ken Story if the Quakers would let them attend Meeting for Worship together, openly, as a couple, with the children. Ken Story responded that they and the children would be welcome, so in March, Bev and Joann began attending worship services at West Elkton. Sometimes they arrived at the Meetinghouse with twelve kids, wheelchairs and all.

When someone in the Meeting expressed concern, Ken responded with a powerful question: “If someone asks if they can attend our Meeting for Worship, what can I say but yes? What would you have me say?”

In October 1981, Joann's husband, Lewis, filed for divorce and custody of the five natural children. In January 1982, Ken Story was called to testify in the child custody suit Lewis brought against Joann on the grounds that she was an unfit mother. As their pastor, Ken had been to visit Joann and Bev at the big old farmhouse on Paint Creek/Four Mile Road, and he knew the environment in which the children lived. What he saw, and what he testified to, was a sprawling, tidy home in which every child was loved and his or her unique needs addressed with warm dedication.

During questioning, however, Lewis Jones' attorney pressed Ken on the issue of Joann's relationship with Bev. Finally he asked, “Mr. Story, you're a pastor in a Christian church. Do you or do you not believe that homosexuality is a sin?” Immediately, before Ken could respond, the judge disallowed the question as irrelevant.

That night, a Thursday, Ken received a phone call from Gerald (Jerry) Walker, member of the congregation and descendant of one of the founders of the Meeting. Jerry said several people were concerned about

Ken's handling of the situation and they wanted to meet with him. Ken agreed to meet them at Jerry's house late Saturday afternoon. On Saturday, when he entered Jerry Walker's farmhouse, in the few pleasantries exchanged, Ken could sense anxiety and hostility. Several of the most dedicated supporters of the Meeting were there, seated around the dining room table with Jerry and his wife, Illene. Ken felt a sinking in the pit of his stomach—so many people he liked and admired, so many who loved and were loved by Friends at West Elkton.

In the course of that evening at the Walker's farmhouse, a transcript of the trial was produced, and the question Ken had not had to respond to on the witness stand was put to him now by these members of the Meeting. “Do you or do you not believe that homosexuality is a sin?” “No,” he answered, “No. I don't believe it's a sin.”

The Sunday morning after the confrontation at Jerry Walker's, Ken Story gave a message on Mark 1:40-45. In this passage, a leper begged Jesus, “If you choose, you can make me clean.” Jesus, moved by pity, “stretched out his hand and touched him and said to him, ‘I do choose. Be made clean!’” Jesus warned the man to “say nothing to anyone,” but the man went out

and told everyone who would listen, “so that Jesus could no longer go into a town openly….” In those days, anyone who touched lepers risked contamination; they were the untouchables. “Who are the untouchables now?” Ken Story asked his congregation. “And are we afraid we will be contaminated if we touch them? Are we afraid we will be guilty by association? What then shall we do? Shall we do as Jesus did and reach out in love to touch these people who already suffer? Or shall we turn away?”

In the next few days, Jerry made phone calls and visited members of the congregation. He approached everyone with the copy of the trial transcript, reporting Ken's answer to the central question as Jerry saw it, and lobbying for Ken Story's dismissal as pastor. Some listened to Jerry and agreed with him. Others were angered by his message and his approach.

Meanwhile life went on in the Meeting. For instance, at a called meeting in early February, West Elkton Friends discussed a dispute between the Lakota tribe and the U.S. government over 800 acres in the Black Hills. Valuable minerals had been discovered there recently, and the government was trying to renege on a treaty. The Meeting approved a letter supporting the claims of the Lakota tribe and urging the government to honor a

19th century agreement giving the land to them. Two weeks later the regularly scheduled Monthly Meeting was held on February 21, 1982—time for the annual discussion of the pastor's contract and its renewal. In good Quaker style, the minutes give no indication that the meeting lasted five hours.

The financial report, a topic that usually dominated meeting minutes, was summarized in one sentence–"discussed and approved." The Recording Clerk noted without comment "Thank-you notes from the Rodney Clippingers & Bowlings for the baby grandson and son's funeral," the very lack of comment emphasizing the statement's inherent sadness. There follows some discussion of Phil Johnson's copy of the Meeting history compiled for the 150th Anniversary, the reading of a letter from a Methodist Church in Columbus informing the Meeting that Greg Roberts now attended there, and the approval of $500 from the Gladys Wilkes Fund to Quaker Haven. The Clerk of Ministry and Membership, Bruce Krekler, recommended the addition of two people to the membership: Susan Simpson and Russell White. "They were heartily approved."

Recording Clerk Faye Nisbet summarized in six terse sentences a discussion that took close to four hours:

> Bruce [Krekler] representing Ministry and Membership said the committee had agreed, with the exception of one member, to the hiring of Ken Story for another year.
>
> After a very lengthy discussion on the pros and cons of hiring Ken, the pros and cons mainly being Ken's belief toward homosexuals, the Clerk asked for approval and the approval was positive.
>
> Mr. Brantingham [Indiana Yearly Meeting

Superintendent] was in attendance. He spoke saying that he sensed he was not wanted here, but absolutely out of love for the people and Ken he came. As the issue was mostly on the result of homosexuals attending this Meeting. Mr. Brantingham says it is a sin and they need to be forgiven. He complimented the Clerk on the conducting of the Meeting.

Meeting concludes to meet March 21, 1982.

Those who actually attended this meeting are less complimentary in their description of Mr. Brantingham's actions and comments. Thanks to Sherman Brantingham and others in Indiana Yearly Meeting, West Elkton Friends experienced the effects of “guilt by association,” having “contaminated” themselves when they touched the “untouchables.”

Ken Story

West Elkton pastor, 1973-1984

In his January 1982 sermon about Jesus healing the leper, Ken Story had demonstrated sad prescience. For years, West Elkton Meeting was (and still is) scorned by some in Indiana Yearly Meeting as “that gay church.” Bob Stubbs remarked that in Quaker

gatherings at the time, “Whenever you rose to speak and announced you were from West Elkton, people knew where you stood,” and the tenor of discourse changed.

Over twenty years later, Marie Branson, Joann Jones’ aunt, recalled the events of 1982.

> Myron and I felt some of the antagonism because they were our relatives. He didn’t approve of half of the Meeting walking out. Our friend Mary Hough said, “I don’t approve of what they stand for and I’m not going to pretend I do.” We tried to maintain our friendship but we just didn’t talk about church.
>
> The split in the ‘80s about Joann and Bev reminds me of the Hicksite/ Orthodox split. The folks who left the Meeting in 1982 wanted it their way. They didn’t want Bev and Joann accepted as members. It seems a shame when Quakers pride themselves on being broad-minded and peaceful, but they couldn’t even be broadminded enough to accept Bev and Joann. You can talk and think you’re so broadminded, but when it comes to the test, are you?

The 1982 Separation

About one-quarter of the members of West Elkton, whether convinced by Jerry Walker or following their own inclinations, withdrew from the Meeting within the year.

According to the July 1983 *Statistical Report of Indiana Yearly Meeting of Friends*, between July 1982 and July 1983, West Elkton lost 20 of its 104 active members: one died, one transferred to a different Quaker meeting, and one to another denomination; seventeen resigned.

Others who withdrew from the Meeting were not members but active and involved attenders. Some who stopped attending

Meeting couldn't bring themselves to have their names taken off the membership register. The West Elkton Friends Membership Book for 1982 shows entries written in red ink for 29 adults and six children: “Left by Request.” These entries record only superficially the loss felt in the congregation. That red ink reflects a flow of lifeblood from the body of the Meeting for those who remained and who still mourn the absence of certain friends and family members among the congregation. Many who left the congregation also suffered. One of those, Elleen Allen, speaking of the separation twenty-three years later, recalled the experience as “a living death.”

During 1982, however, five adults and nine youths requested to be *added* to active membership in West Elkton Friends Meeting. Joann Jones, her five natural children and two foster children were among that number. Those who joined the meeting in 1982 embraced the Meeting for its tolerance and for its adherence to the central tenet of Quakerism: “There is that of God in everyone.”

Support came from other sources, too. In the first of several moves to show support for West Elkton Friends and concern about the direction of Indiana Yearly Meeting, the unprogrammed (i.e., non-pastoral) Clear Creek Monthly Meeting in Richmond, Indiana, sent a delegation of five Friends to West Elkton's Monthly Meeting on April 18, 1982. They came to encourage Friends and show support, as Faye recorded in the Minutes, “of Ken Story and members of our Meeting who have welcomed Joann Jones and Bev Brubaker among us in Christian charity.” Faye then copied the Minute from Clear Creek: “Tony and June Bing, the bearers of the Minute, bring with them the solicitude and affectionate encouragement officially expressed by members of Clear Creek in their regular monthly meeting for business, Sunday, April 11, 1982.”

Where We Stand

Twenty-three years later [i.e., when this was written in 2005], churches everywhere, including Quaker Meetings, are encountering the kind of conflict West Elkton Friends Meeting met in 1982. It is some small comfort to know the Meeting was among the first to recognize the issue of Christian justice in the question of whether or not homosexuals are allowed to attend worship and participate in Meeting activities. Perhaps it will help to remember that in 1843, the passionate and committed Anti-Slavery Friends were criticized and pressured to be silent. A hundred and fifty years later, most Meetings are proud to claim they had Anti-Slavery Friends among them.

Years ago, Daniel Berrigan, the Catholic priest and civil rights activist, was scheduled to give a speech. He rose and stood behind the microphone. Looking out at the huge audience, he said, “Figure out where you stand, and stand there.” Like many others who have risked censure and rejection for their beliefs, West Elkton Quakers took a stand, and they are still standing there.

CHAPTER 17 Two Hundred Years of Ministry

The earliest Quakers, who broke away from the Church of England and all forms of organized religion, perceived "Hireling Ministers" as paid spokesmen for the church bureaucracy. Quakers believed "there is that of God in everyone," a belief that led naturally to the notion that God, not human beings, chose ministers, and God might choose *anyone*—man, woman or child, regardless of their station in life.

Because ministry was understood as a gift bestowed by God and not something acquired by a degree from a seminary or conferred by a denomination, Friends did not presume to ordain ministers. They did, however, *record*

them, noting in meeting minutes that a certain Friend exhibited gifts of ministry. Recorded ministers were those who spoke from the silence of worship with power and inspiration.

In its first century, respected recorded ministers from other meetings (including Martha Wooten) visited or attended meeting at West Elkton, but Elk Monthly Meeting (O) itself recorded only eight people. Recording of the first minister, Jonathan Osbun, coincided with the beginning of the Hicksite / Orthodox split in 1827. The next recording of a minister, Enos G. Pray in 1845, happened during the Anti-Slavery Friends separation from the "Body" Friends. Recorded ministers in West Elkton over the next fifty years include the following: Mary Roberts (sister of Martha Wooten) (1854); Elwood Osbun (1855); Martha A. Taylor (1867); Rachel H. Maddock (1874); Carrie Taylor (1876) and Bertha Stubbs Sumpter (1907), a member of Elk Monthly Meeting who was recorded after she had already moved to Kansas to minister at a Quaker meeting there.

As was Quaker practice from the beginning, all Elk Monthly Meeting (O) ministers from 1827-1897 served without pay and their tenure as ministers overlap. From the hiring of Hiram S. Wollem in 1897 onward, however, as Orthodox Friends adopted ”programmed” worship styles of other denominations, Elk Monthly Meeting (O) ministers were compensated financially.

The following list includes all the ministers of Elk Monthly Meeting (O) from the Hicksite/ Orthodox split in 1827 to the present.

Minister	**Years at Elk Monthly Meeting (O)**

Jonathan Osbun 1827-1835

Martha (Puckett) Wooton 1833-1848

Enos G. Pray 1845-1847

Mary (Puckett) Roberts 1854-1880

Elwood Osbun 1855-1859

Jane Jones 1865-1867

Martha A. Taylor 1867-1902

Rachel H. Maddock 1874-1881

Carrie Taylor 1876-1897

Isaac Roberts 1 year

John Ralston 1 ½ years

Hiram S. Wollem 1897-1901 (first paid minister)

William West 1901-1902

John C. Heaton 1903-1905

Willis R. Cook 1905-1907

Ida T. Parker 1907-1911

Edward E. Hartley 1911-1912

Fannie Elliott 1912-1914

Henry McKinley 1914-1916

Cassie Commons 1916-1918

None Fall 1918 to 06/15/19

Ida T. Parker 1919-1921

Orville Chance 1921-1924

James M. Swander 1924-1937

Arthur W. Hammond 1937-1947

Parvin W. Bond 1947-1952

Philip Johnson 1952-1960

Jim Vaughn 1960-1962

Stacy Wessner 1962-1964

Francis Brown 1964-1967 (Oct.)

Albert Bohnert 1967-1973

Ken Story 1973-1984

Greg Keller 1984-1985

Bruce Arnold 1985-1987

Dick Mastandrea 1987-1989

Jay Marshall 1990-1991

Harold Smuck (filled in 1992)

Jesse Leamon 1992-1993

Jeff Queen 1994

Judith Applegate 1995-1996

Joanna Schofield 1996-2007

Lucy Price 2007-2011

Leigh Ruddick Tolton 2011 - Present

(including one year as pulpit supply

and 2 years as Interim Minister)

Leigh Tolton at the pulpit carved by Asa Talbert.

Arthur and Lillian Hammond

Arthur served as West Elkton pastor 1937-1947.

His wife, Lillian, was related to Herbert Hoover.

Orville Chance and the Ku Klux Klan

In different chapters of this book, the reader has met some

admirable ministers: Martha Wooten, Mary Roberts, Philip Johnson, and Ken Story, to name a few. One pastor, however, who probably would not fit in a list of people we admire is Orville Chance, minister at the Meeting from 1921 to 1924. Like many well-meaning people of the time, Orville came under the sway of the Ku Klux Klan. The Klan, which was active in western Ohio and Indiana in the 1920s, didn't present itself as a masked lynch mob, of course, but as patriotic and Christian. In fact, reading some of its propaganda, one can understand how people were misled.

One way the Klan tried to "win friends (Friends?) and influence people" was by showing movies at a time when this was a rare experience for most people. Elk Monthly Meeting's approval of the purchase of a movie projector is recorded in the minutes, though with no explanation as to who proposed it nor what the projector would be used for. Member Bob Stubbs remembers going to "picture shows" at the Meetinghouse when he was a small boy. He doesn't remember which movies he saw, only that it was all pretty exciting for a small town kid.

But one night Orville Chance and his friends went too far. Bob says that people in the Meetinghouse were waiting for the show to start when suddenly, in marched Pastor Chance, leading a procession of white-robed, hooded Klansmen in full regalia, down the aisles and up to the front of the church. Ellene Allen mentioned the incident, too, and said her father told her "Uncle Milton" Roberts, who was Clerk of the Meeting at the time, went over to Indiana Yearly Meeting in Richmond, got rid of Orville, and got another pastor pretty fast. Ellene remembered people talking about how pointless the masks and robes were; everyone could tell who each one was by his pants and shoes! (This makes sense in a town where everyone knew everyone else and where most people only had one pair of shoes and one or two pairs of pants.)

A Pastor A Year

For a period of about ten years, from 1984 when Ken Story left until 1996 when Joanna Schofield arrived, West Elkton Friends had trouble keeping a pastor. This was not a new phenomenon; it

happened periodically throughout the Meeting's history partly because the Meeting was small and couldn't afford to pay much. Perhaps, too, in the 1980s being pastor of the "black sheep" meeting of Indiana Yearly Meeting (O) wasn't for everyone.

Members of the Meeting remember the ministers who came during these years as good and interesting folks; they just didn't stay. To the Meeting's credit, in spite of the wrenching split in its congregation, it survived, even without stable leadership from a minister. Those members who stayed were determined that the Meeting not be "laid down," the fate of many small rural Meetings. If that happened, the stand they had taken would lose meaning. If the Meeting were laid down, intolerance would have won over Christian love and acceptance.

Joanna Schofield and West Elkton Friends Meeting

If a person believes in fate, or in the "movement of the Holy Spirit," or in "Way opening," it's tempting to see the list of ministers from 1984-1996 as a group of people who were simply placeholders, helping to keep the Meeting going until the time was right and Joanna Schofield was ready to risk being a pastor.

Having grown up as the daughter of an American Baptist preacher, Joanna was pretty sure she wanted nothing to do with being one. But she also felt called to "teach a new value system" and attended Earlham School of Religion, a Quaker seminary, where she was encouraged to consider being a minister. In 1996, Joanna decided to "test the waters," to apply for a few pastoral jobs and see what happened. The first place she applied to, and the first place that requested an interview with her, was West Elkton Friends Meeting. They offered her the job and a place to live—the good-sized parsonage next door to the Meetinghouse—she took it. And she stayed.

Joanna Schofield also worked full-time as Director of Academic Services for Bethany Theological School and Earlham School of Religion, and she was my supervisor in Field

Education. When I first began working with Joanna, I was surprised and then immediately humbled by the way she talked about the Meeting. It wasn't *her* Meeting—when decisions had to be made and actions taken, Joanna didn't consider herself the authority. To use terms from old educational jargon, she wasn't "a sage on the stage," but "a guide on the side." It's *their* Meeting, she would say quietly. Watching her, I understood more fully the serving aspect of ministry.

As a pastor, Joanna's gifts were given full sway at West Elkton Friends Meeting. Her nurturing spirit, her loyalty and stability, her gentleness, her appreciation of diversity, her intelligent, thoughtful sermons, and her dedication to the Meeting fit well with the congregation's needs. She insisted the benefit was mutual and that spiritual healing in this place—healing of the spirit—had been reciprocal.

A Sense of the Meeting

I am unquestionably biased, having worked with West Elkton Friends on the research for this book, attending many Sunday worship services, committee meetings and social events. There is a great deal to admire about this group of people—both those who came before and those who now attend West Elkton Friends Meeting.

Member Bill White commented he'd like the Meeting to be remembered as "a gathering of good people." They are not perfect, of course, and with genuine humility,

they will be the first to insist on that. But one doesn't have to be perfect to be very good. One doesn't have to be perfect to be admirable. One doesn't have to be perfect to stand up for what's right. One doesn't have to be perfect to follow the compassionate teachings of Jesus. One doesn't have to be perfect to have a spark of Divinity within—Quakers believe, after all, there is "that of God in everyone." One doesn't have to be perfect to be a member of West Elkton Friends Meeting. They'll accept you as you are. That's the kind of people *they* are.

CHAPTER 18 “A Gathering of Good People”

AUTHOR’S NOTE: *Sadly, in the eleven years since the first publication of this book, some Friends profiled in the following chapter have left us. They are identified here by the inclusion of their birth and death dates.*

And this is the Comfort of the Good, that the Grave cannot hold them, and that they live as soon as they die.

For Death is no more than a Turning of us over from Time to Eternity.

…

Death then, being the Way and Condition of Life, we cannot love to live, if we cannot bear to die.

They that love beyond the World, cannot be separated by it.

Death cannot kill, what never dies.

Nor can Spirits ever be divided

that love and live in the same Divine Principle; the Root and Record of their Friendship.

…

This is the Comfort of Friends,

that though they may be said to Die, yet their Friendship and Society are, in the best Sense,

ever present, because Immortal.

--William Penn

Fruits of Solitude, 1693

Voices from the Meeting ~ 2005

Faye Elizabeth Nisbet

(October 18, 1921 - April 18, 2012)

Faye Nisbet *lived most of her life on the land where she grew up, about three miles from West Elkton on State Route 122. She was Recording Clerk of the Meeting for many years, a position recently assumed by Trudy Foutz, her granddaughter. Faye is a descendant of John Leslie, who was not a Quaker, but is reputed to be the first settler in the West Elkton area. Leslie's daughter was Faye's great-great-grandmother.*

Faye played the organ for West Elkton Friends from 1955 until 2011.

Faye Nisbet:

When I was in high school, I attended Young People's Meeting (Christian Endeavor) at Elk with a girlfriend, Jean Schafer Kiracofe. I've been a member [the Meeting] since 1953 and before that was asked to play cornet solos here frequently. One of my most vivid memories is when I played Gounod's Ave Maria as a cornet duet for a Baccalaureate service here at the Meetinghouse (possibly in 1937).

I appreciate the relaxed feeling among Friends. I still miss the presence of some who no longer attend; some of them were birthright Quakers.

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Back row, L to R: Roy Foutz, Jill Foutz, Trudy Foutz. *Front row:* Jill's mother, Faye Nisbet.

Roy Foutz:

My family started attending Meeting when I was about 6 years old. At some unknown-to-me time during my youth, I became a member.

Jill and I were married in 1965 in a ceremony officiated by Phil Johnson. It was a very hot July evening.

Unfortunately, most past events and their details are not in my

memory.

I do remember having fun at Quaker Haven Camp. That is where I learned that there are Friends who are more demonstrative than the West Elkton Friends. This occurred at an evening Worship service when the West Elkton campers suddenly realized that we were the only ones seated after the others had joined in a call circle. (I think we moved fast.) The yearly Sunday school picnics and softball game at Fort St. Clair were a highlight. They were always followed by ice cream bars from

Shavers'.

When we were young, we children had to memorize "pieces" to say in front of the congregation at Christmas and children's day programs. These were not highlights for me.

[When the Meeting was seeking a new pastor] the conversations that Jill and I had with Ken Story, who was in La Junta, Colorado, left us anxious because, while we were confident that he and his family would be accepted, the Meeting had not met them. We were greatly relieved when they were quickly welcomed.

It was frustrating when the many children that once attended grew up and left and there were none to replace them. As a result, some of the few families with children left to attend where there were more children.

I watched with amazement, frustration,

and dismay as the Meeting came apart at the Monthly Meeting in 1982 on whether or not to keep Ken Story as pastor. The question seemed to be a lightning rod which gathered together and brought out grievances, frustrations, and beliefs. I miss the associations of those who no longer attend for whatever reason. They all offered something to the Meeting in the things they

used to do or say.

I do not consider myself a mover or shaker. I would want my family and I to be remembered as people who worked as the nuts and bolts that help make society a stable and safe place to live. I would like to see the Meeting remembered as a place where tolerant people who shared the basic beliefs of Quakerism could freely worship.

***

***Trudy Foutz**, daughter of Roy and Jill Foutz and currently Recording Clerk for the Meeting, grew up in Preble County, and currently lives in Middletown, Ohio. She has attended West Elkton Meeting, she said, "since birth."*

Trudy Foutz:

My spiritual journey began and continues through West Elkton Friends Meeting. I've had only brief exposure to other faiths through friends but never felt the need to change my direction.

Jenifer (Mastandrea) Smith, my sister, Renee, and I were close friends growing up in the Meeting during our pre-teen and teen years, and we usually sat together during Meeting for Worship. Our family sat directly behind our grandparents, Faye and Jim Nisbet. Almost every Sunday, Grandpa's stomach would growl, sometimes a little, sometimes a lot, but always during the traditional Quaker silence. We never laughed out loud, but the pew certainly shook from our stifled giggling. Grandma would turn around and look at us with a grin on her face, Mom would sometimes be trying to control her own laughter and Dad would shoot all of us the look that says, "Cut it out now!" All the while Grandpa was oblivious to the trouble his stomach was getting us into.

The West Elkton Friends Strawberry Festival was a great community tradition for many of my growing up years. I was never old enough to be a part of the planning that went on prior to the festival, but I certainly remember the hard work that went into it the day of the festival. It was always held on the first Friday in June, which often coincided with the very first days of summer vacation (wasn't that convenient?). The morning was spent stemming and cutting up cold strawberries until the knife had to be peeled away from your fingers because they had cramped up so badly. We would go home for a few hours and then back to the meetinghouse refreshed from the morning's work, wearing any article of clothing with strawberries on it. Many of the women in the church wore the aprons with strawberries on them they had made many years earlier, some with permanent strawberry stains. When we became old enough, Jenifer, Renee and I worked the carryout booth. What I enjoyed most was the crazy hustle and bustle of it all at the peak-serving hour. Later in the early evening when everything died down, it was our turn to enjoy the "fruit" of our labor along with a great sense of accomplishment because this was our major moneymaker for the year.

[Some of my] favorite things about the Meeting are the traditions such as the Strawberry Festival and now the Camden Black Walnut Festival, decorating for Christmas, the Christmas dinner, the summer picnic, and canoeing.

Through the Meeting's ups and downs the past 25 years, our family has been a continuous presence, not only in the rear center pew but also in the heart of the meeting.

A hundred years from now, I would like for people to know that as technology continues to press on, along with the progression of thoughts, ideas and acceptance, the basics of the Quaker faith, particularly those of West Elkton Friends Meeting, have not changed from 1805 until now and will not change between now and 2105.

***

Renee Foutz, *Trudy's sister and daughter of Roy and Jill Foutz, grew up in Preble County about three miles from West Elkton and attended West Elkton Friends Meeting through her childhood and youth. She now lives in Grafton, Wisconsin, and misses the Meeting.*

Renee Foutz:

There aren't any programmed Quaker meetings in the area where I live. I miss having a place to go on Sunday mornings to join such a friendly group of people where my beliefs and way of worshipping are shared with others as they were at West Elkton Friends Meeting.

***

Sally and Michael Knoll *regularly attend West Elkton Friends Meeting and the Adult Sunday Discussion group. The two are warmly regarded in the Meeting. Sally has been the speaker when the pastor was gone, and she has given the Children's Message.*

Sally (Sarah Elizabeth Zettel) grew up in Cincinnati and now lives in West Alexandria, Ohio. She is a regular attender of the Meeting and says she is "still being convinced." Joseph Michael Knoll grew up between Dallas and Ft. Worth, Texas. With his wife, Sally, he attends

regularly and says he too is "becoming convinced."

Sally Knoll:

[My spiritual journey involves] the ability to think for myself. It follows a 12-step recovery program I am in, and I believe this program and my changing belief system goes along with Quaker beliefs and I have grown spiritual to the point that I can't describe it. Me and my higher power have a very special relationship that is forever changing.

***

Virginia Sanders *grew up in Hamilton, Ohio, but now lives in Camden. She is a "convinced Friend," having come to Quakerism latere in life. "I attended the Methodist Church most of my life," she said, "but I enjoy the people and the quiet at West Elkton." Her favorite things about the Meeting are its people and Pastor Joanna Schofield's sermons.*

Virginia Sanders (at right) with her daughter, Sandy Mastandrea.

***

Sandy Mastandrea (middle), with

daughter Jenifer & son Jason, 1993

Sandra Lou "Sandy" Mastandrea

(February 2, 1945 - April 19, 2021)

Sandy Mastandrea:

I grew up in West Elkton and, as a little girl, began attending the United Brethren Church, which later became the United Methodist Church, and which I continued to attend until I was in my early 20's. I married, moved to Hamilton, Ohio and attended the First Church of God on Ross Avenue for about 5 years. While attending there it became very clear that this was not a doctrine I felt comfortable embracing.

I began reading books written by Elton Trueblood and found I was drawn to the openness of his writings and the new idea for me—there is "that of God in all men." After much thought and prayer regarding the sacraments, I found that I understood and embraced the teachings of the Quakers. And so my spiritual journey continued through the new-found faith that I was

experiencing.

In 1976 I met Elton and began studying with him weekly; religion and philosophy were the topics of study. I read the Christian Classics and studied Socrates and the Dialogues of Plato. I became a member of the newly established Yokefellow Institute, which was for any who wanted to become seekers and follow Christ's leadings for their lives.

During this time I started sculpting from clay, and my first piece was a bust of Socrates, which was a gift to Elton. It still remains in what was Elton's study, Teague Library, on Earlham Campus.

Also at this time I began attending West Elkton Meeting, which I enjoyed very much; it felt like I had found a church home to continue my spiritual journey. I am a convinced Friend now for almost 30 years and continue to be a seeker.

When I joined the meeting, my son, Jason Todd, was five years old, and my daughter, Jenifer, was three. I became active in teaching First Day school for the children and have continued doing so for many years; in addition I have shared in other responsibilities of the meeting. I have fond memories of the years of activities that my children experienced in attending and growing up in the meeting. It is good when I look at our Christmas tree in the meetinghouse each year and see the paper candles that my children, along with the other children in First Day school, made

when they were in elementary school. My grandchildren, Ella Rose and Sean Patrick, along with my daughter and son-in-law, are members of the meeting and I feel at peace and proud to be a part of this next generation of Quakers.

I still teach First Day school to the children of the meeting, which includes my grandchildren. What service could be more important than teaching the next generation of young Quaker children about Christ's love.

Lastly, I was drawn to Quakerism because of the openness and acceptance of the faith towards all people wherever they are in their spiritual journey.

***

Sam and Virginia Longmire *are Publisher/ Editor and Business Manager, respectively, of Garden House Press, which publishes* Out of Line: Writings on Peace and Justice*, "an independent annual journal." The editorial statement for* Out of Line *describes it as a collection of writings—personal essays, fiction, or poetry—"with underlying themes of peace and justice." The editors "welcome writing that makes the reader feel and think deeply about serious human concerns such as tolerance, diversity, freedom, nonviolence, healthy*

relationships, environmental justice, globalization, personal growth, and spirituality.

Virginia and Sam Longmire

Sam Longmire (1938 - April 2008)

Sam Longmire: I have attended many churches during my life. I have been a spiritual nomad. Now, at this Meeting, I have found my religious home. I appreciate the friendliness in the people of the Meeting and the compassion for others in need. The first Meeting I attended here, I felt and overwhelming sense of peace. I will always be grateful that we came here to West Elkton. As a Meeting, we continue to shed the light of God's love.

Virginia Longmire *grew up in Trenton, Ohio, where she and Sam now live [in 2005]. She attends Trenton Mennonite church, but she also attends West Elkton Friends Meeting with Sam and says she enjoys "the friendly spiritual atmosphere" of the Meeting.*

“How Blest Are The People”

(Music and lyrics by Sam Longmire, © 2004)

How blest are the people who strive for peace

For they are the children of God.

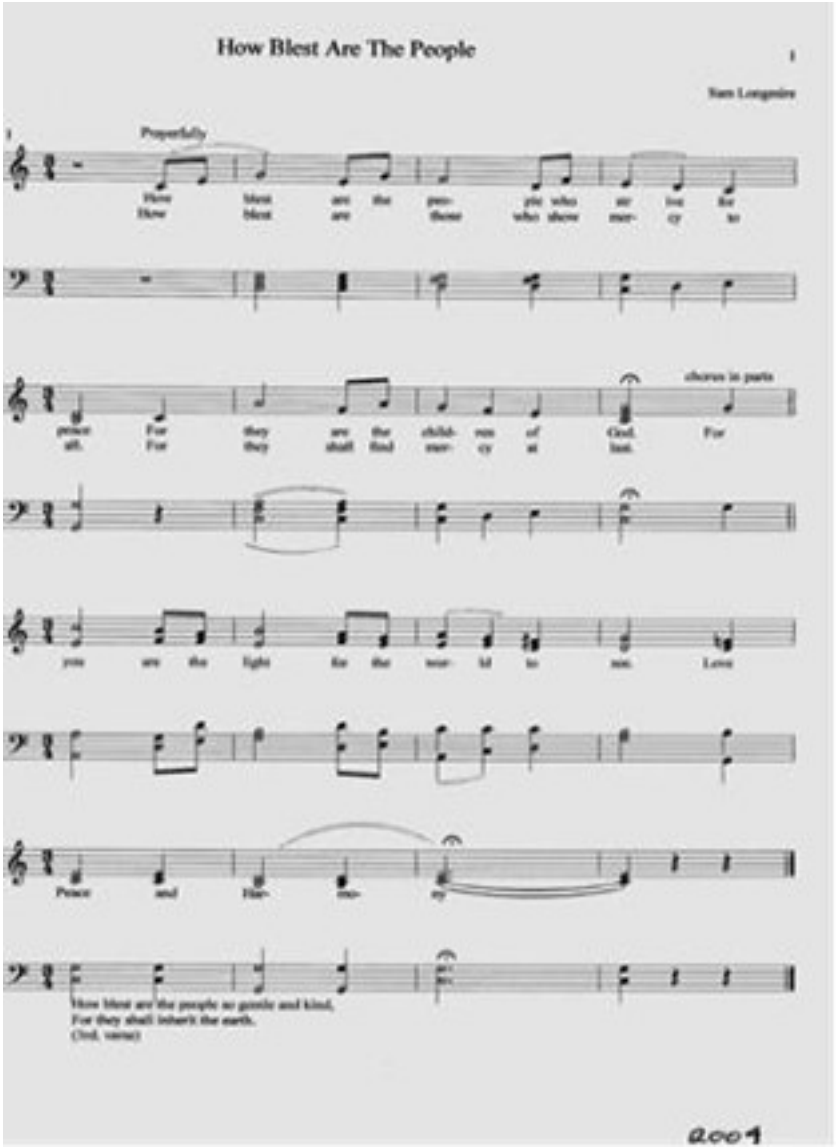
For you are the light for the world to see.

Love, Peace, and Harmony.

How blest are those who show mercy to all.

For they shall find mercy at last.

For you are the light for the world to see.

Love, Peace and Harmony.

How Blest Are The People
Sam Longmire
Prayerfully
How blest are the peo- ple who show mer- cy to
chorus in parts
peace- ful. For they are the child- ren of God. For
they shall find mer- cy at last.
you are the light for the world to see. Love
Peace and Har- mo- ny
How blest are the people so gentle and kind,
For they shall inherit the earth.
(3rd. verse)
2001

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Marie Branson

(September 8, 1909 - March 7, 2009)

Marie Branson *grew up in Butler County, Ohio, and currently [2005] lives at Friends Fellowship Community in Richmond, Indiana. She has been a member of West Elkton Friends Meeting since her marriage to Myron Branson around 1960. Her daughter, Judy White, and grandson, David White, are members of the Meeting along with their families.*

Marie's grandfather was Allison Crist, a member of Elk Monthly Meeting, who had to leave the Meeting when he married a woman who wasn't Quaker. His second (or third) wife was Phebe Maddock, and he came back to the Meeting when he married her.

Marie Branson:

She is a convinced Friend, but she knew about the Quaker faith through family and marriage. As a girl and young woman, she went to the Presbyterian Church in Seven Mile, Ohio for a while and later the Valley Chapel Church near Seven Mile.

Marie and Myron Branson

When asked to describe her spiritual journey and its relationship to West Elkton Friends Meeting, Marie replied, "Togetherness. I felt I fit right in spiritually, and my husband was wedded to the Meeting. It was wonderful to be with Myron visiting other Meetings in the Yearly Meeting—he got up to 125!"

She remembers special occasions, like Myron's 90th birthday celebration. And the people—how she misses them! She believes those like David White, her grandson, and other descendants of members will carry on the Meeting, and that, she said, "will reflect what kind of people we were."

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Judith Ann (Judy) Branson White *comes from a long line of West Elkton Quakers.*

Judy White:

I grew up on a farm one and one-half miles west of West Elkton. We [now live in Camden and] and travel about 6 or 7 miles to Meeting. I am a member of the Meeting.

I am related to the Roberts and Mendenhall families who were an early part of the Meeting. The Bransons became part of the Meeting [around 1830] about 25 years after its founding.

I was born into a Quaker family [the Bransons]; however, I formally became a member following a membership class for adolescents when I was 12 or 13. I have always been interested in various religions, in their similarities and differences, but have continued to feel that my beliefs are those of Friends. The basic tenets of the good in every person, of peace and of social justice are important to me.

My memories of West Elkton Friends Meeting are so numerous that I don't know which to mention. My parents were so involved in the Meeting that it was just a part of life. As a child I never thought of Meeting activities as being good or bad—they just were. I do remember trying to avoid one "weighty Quaker" lady who persisted every Sunday in saying that my mother should cut my hair (which was long) because then I would grow up to be much healthier. Sunday School, Junior Choir, Youth Group were all "good" experiences—except when, as treasurer of the youth group, my calculations were frequently five

cents off.

My most painful memories are probably related to the 1982 "split" which divided the Meeting and very nearly ended it. Was the decision of the Meeting the right one? I have no doubt that it was the one in which I believed; however, I remember feeling that the Meeting was making a decision which would change it and cause lingering pain both to people who felt they could no longer remain in the Meeting and those who did choose to stay. I believe that the spirituality and social conscience of the Meeting have deepened, though the sociality, numbers and finances have decreased as a result of this difficult time.

There is warmth and concern, and a tolerance of others and their beliefs which I find extraordinary as well as essential in this Meeting to which I belong.

I doubt that West Elkton Friends Meeting will be remembered in 100 years; however, I would like to think that the Meeting would be remembered as a group of committed people doing as well as they could in following the teachings of Christ.

L to R: Judy White, Bill White, Micki White and Dave White

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Willard William White

(May 12, 1937 - January 31, 2018)

Bill White:

I grew up in rural Preble County and currently live in Camden. I am a member [of West Elkton Friends Meeting]. I did not attend church regularly as a child but was part of the youth group in a Methodist Church. I began attending West Elkton Friends after I was married and became a member at the birth of our first child. I agreed with many of Friends' views and felt comfortable being a part of this Meeting.

My most vivid memories include the fellowship, planning and work in adding the bathrooms, classroom and storage room to the meetinghouse. Another good memory was the church softball league. We enjoyed playing together (even though I broke my foot sliding into home base).

My worst memories are when good friends left the Meeting in the 80s.

I would like West Elkton Friends Meeting to be remembered as a gathering of good people.

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Amos Branson, first child of David Branson and Mary Kenworthy Branson. Born in West Elkton June 1831. Ancestor of Judith Branson White and Dave White.

David Alan White:

I was born at Reid Memorial Hospital in Richmond, Indiana and grew up in Camden, Ohio. I am a birthright Quaker. My mother's family has attended West Elkton Friends Meeting for generations. Her maiden name is Judith Ann Branson. Her father was Myron R. Branson. Her mother was Naomi Branson.

As I mentioned previously, I grew up with West Elkton Friends Meeting. I have always felt a strong connection with the Meeting. One of the happiest days of my life was the day I married Michelle (Micki) [in the meetinghouse]. I have felt even more a part of the Meeting since I became Clerk in July 2000. My favorite thing about the Meeting is that it is such a close-knit community. It almost feels like family.

Dave and Micki White

at the Black Walnut Festival 2005

A vivid memory of my childhood is the monthly meeting that resulted in the loss of many members of the Meeting. I was a young child, and we would always go outside and play during monthly meeting for business. I remember wondering what was taking so long. Generally meetings would only last an hour or so. On this particular Sunday, however, I recall coming in the meetinghouse

several times to see if Meeting was over. I remember distinctly coming in at the end of Meeting and seeing several women very hurt and in tears. Being young and not understanding what had happened, I asked my mother on the way home what was going on. She said there were several people in the Meeting that did not agree with some of the opinions of other members. She told me that they were crying because they were very hurt and would probably not return to the Meeting.

In 1994 when I was 24 years old, my brother, Russell White, and his wife, Rhonda, and their daughter, Erica, were members and attended our Meeting regularly. During that same year, Indiana Yearly Meeting (IYM) wrote a letter stating its stance against homosexuality. With our Meeting's stance in the past about homosexuality already known, several people in the Meeting decided that they needed to write a response letter to IYM stating that the entire Meeting was in agreement. That was not true. My brother and his wife accepted the Meeting's stance on homosexuality but did not agree with it. As a

result, they did not feel that the letter should be sent from the Meeting as a whole.

Several members felt that if the letter did not include everyone in the Meeting, it would not have as strong an effect. Feeling very strongly about their opinion, Russell and Rhonda both spoke up during Monthly Meeting but felt denounced for their thoughts and ideas about homosexuality. Feeling isolated and hurt from comments made during the Meeting, they both decided that they would search for another church.

I would say that memory is the saddest of all my memories of West Elkton Friends Meeting. It was always a blessing to have my entire family worship together every Sunday. To have my close family leave the Meeting in that way still hurts me today.

For generations, my family has been committed to the Quaker faith. I would like people to know that the members of West Elkton Friends Meeting stand strong in their faith. They also stand strong in their beliefs, even when it's not the popular opinion.

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Michelle Kaye White:

I was born in Middletown, Ohio and grew up just outside of West Elkton, Ohio. I married David White, who was a member of West Elkton Friends Meeting. No other members of my family have attended the Meeting.

After I started attending college in 1986, I began attending Grace Baptist Church in Middletown, Ohio. It was there that I was baptized and worshipped for several years. While the church was very friendly, I found myself overwhelmed and almost lost in its size. I began searching for a different church. In 2001, during that period of searching, I met Dave White, my husband. He invited me to attend Homecoming at West Elkton Friends Meeting. From the first visit, I felt welcomed by everyone and shortly thereafter a

sense of belonging.

My happiest memory of the Meeting is the day I married my husband in 2003.

Some of my fondest memories include the times I have taught he older children's Sunday school class. I had never done anything like this before and was quite hesitant at first. However, I have enjoyed it immensely and find that I learn as much if not more from them than they learn from me.

My favorite thing about the meeting is the friendly people and the unconditional acceptance from everyone.

***

Cynthia G. Kelley *grew up in a suburb of Cleveland, Ohio, and currently lives in Oxford. She is a convinced Friend and has been a member of West Elkton Friends Meeting since 1982. Her favorite things about the Meeting are the sense of community and that people are "peace-minded, compassionate and supportive."*

Cynthia Kelley:

I attended the Unitarian church for 25 years...but found that I wanted more Christ-centered theology as well as a social-justice-minded congregation. I found both during Ken Story's ministry at West Elkton Friends and continued to attend through the "ups & downs," of other pastors. I found under Joanna's approach to scripture, a more feminist, balanced, Biblical understanding of my spirituality.

I have vivid memories—so many! Strawberry Festival...many celebrations around holidays...the Candlelight Service on Christmas Eve is especially precious to me. Now, our Earth Day with children participating. I love the music, both piano and organ. One reason I like our services (rather than silent meetings) is the hymn-singing. I also enjoyed serving on Ministry and Oversight for 4 years, during which time we hired Joanna

[Schofield].

L to R: Cynthia Kelley with Judith Applegate,

West Elkton Friends Minister 1995-1996

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Below, L to R in foreground: Muriel Blaisdell, Corky Talbert, Pat Talbert and Michael Knoll (back to camera); Roy and Jesse Foutz in background

***Muriel Blaisdell** grew up in East Rockford, New Hampshire, and currently lives in Oxford, Ohio. She has been a member of West Elkton Friends Meeting since 1982 and has served on committees, and in particular has enjoyed serving as Convener of the Peace and Social Concerns Committee.*

Muriel Blaisdell:

My maternal grandmother, Annie Bickford, was Quaker, but my mother was not raised Quaker and there was no meeting in our town. My sister and I were raised in a Conservative Baptist church. I was drawn toward Quakerism by the opening for political activism afforded by the peace and simplicity testimonies and toward more liberal theological views by my education in the natural and social sciences, philosophy, history, and theology. The Religious Society of Friends affirms its members in a lifelong process of spiritual growth and discipleship without imposing a rigid creed.

Through the Peace and Social Concerns Committee we have had the wonderful opportunity to add events to the annual calendar of the meeting. We began with a "Simple Meal" that was designed to follow a Sunday that had an emphasis on poverty issues. Sometimes we have emphasized domestic concerns in the United States and sometimes we have looked at some other continent, like Africa or a country, like Iraq. We even made middle-eastern food to intensify the experience. Bread for the World material were often some help in designing the worship experience. On some occasions there have been guests from local facilities, for example, Hope House in Middletown. We collected both money and material aid for Hope House and other years brought materials to support American Friends Service Committee projects for refugees.

Each year at Christmas the Peace and Social Concerns Committee has sponsored gifts for people in need. Sometimes this has involved buying gifts for people outside the meeting that have come to our attention. More recently we have been emphasizing people in our meeting who would enjoy the cheer

afforded by a "sunshine basket" or bag with treats that appropriate for each person. One person might enjoy lemon drops and another, peppermints.

When there have been large-scale issues either locally or globally, the Meeting has made an effort to participate in these recovery efforts— we sent money through AFSC to the victims of the 2005 tsunami in Asia. The meeting has been very generous in responding to people in need, and it is a pleasure to be a part of such a community—while we are not wealthy we realize that we are privileged people and feel called to be a part of "the right sharing of world resources."

Other favorite things about the meeting–I have both enjoyed and benefited from the Adult Discussion Group. We have had wonderful discussions about Quaker history and especially about the participation of women in Quakerism from the time of George Fox and Margaret Fell. These discussions inspired Cynthia Kelley to put together two programs on Quaker Women—the first was on the early Quaker women from the 17th and 18th centuries and the other was on 19th-century women during the Abolition period in America. We did these programs in a readers' theater style, with women participants from the congregation.

L to R: Muriel Blaisdell (seated), Cynthia Kelley,

and Trudy Foutz

West Elkton Friends is a place where one can have an idea and get the needed support to try that idea. The meeting is a loving place–not perfect, but very good. It is small enough to need everyone who comes to be a part of its activities. This has

been evident in the recent attendance of several visitors to our meeting from Kenya's East Africa Yearly Meeting. It is a great joy to see the meeting in rural Ohio enriched by the whole Quaker world.

100 years hence–I would be pleased if we were remembered as people who live into the point made in Ecclesiastes 9 —"Whatsoever thy hand findeth to do, do it with they might." As I write this, Ecclesiastes seems a little too serious to describe how we function as members of the Meeting. In addition to diligence we have also tried to work with a spirit of joy and as George Fox said, "to walk cheerfully over the earth."

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Russell L. “Rusty” Malcolm

(December 21, 1929 - February 26, 2019)

Rusty Malcolm (see arrow), 1945 Richmond HS yearbook

Rusty Malcolm *attended Earlham College as an undergraduate, served in the Navy during the Korean War, and afterward went to graduate and medical school. Eventually he retired as Director of Pathology at Middletown Regional Hospital. He was a man of many interests as reflected in his obituary: "Rusty loved his family, his West Elkton Friends Quaker Meeting, dogs, cats, ponies, horses, traveling, cooking and being a life-long learner and teacher."*

***

Ann Elizabeth Wissler Malcolm *grew up in Long Beach, California; she and her husband, Russell, live [in 2005] on West Alexandria Road, about six ½ miles from West Elkton. They are the parents of Christy Pappas, Melissa Malcolm and Albert Malcolm, and the grandparents of Katy, Aaron, Lilly and Abby Malcolm, and Hannah, Jazz, and Rainie Berns and Walter Pappas.*

Ann Malcolm

I was a member of First Congregational Church in Long Beach, California. When visiting my grandparents in Richmond, Indiana, I attended St. Paul's Lutheran Church. I became a Congregationalist as a babe. In summers I was a Lutheran. I experienced Quakerism at Earlham College. When Russell and I married, I became a Quaker. What I value most about the Meeting are the wonderful ministers we've met and the friends we've made. Our Meeting is small, so we know all our attendees. The Congregational church I grew up in had at least 3000 members. I miss Myron Branson; he was a person we relied on for Quaker history.

L to R: Aaron Malcolm, Leanne Malcolm and Albert Malcolm

L to R: Jazz Berns, Hannah Berns, Lilly Malcolm,

and Abby Malcolm holding Rainie Berns

Tom Berns and Melissa Malcolm

Katy Malcolm

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***Christine Laing Malcolm Pappas**, daughter of Ann and Russell Malcolm, was a Teacher/Counselor and Associate Diector of Farr Academy in Cambridge, Massachusetts for 18 years. When her son , Walter, was 3 1/2, she became a full-time mom. She wrote: "I am currently a sports mom, chauffeur, and school volunteer. I also help my husband with his business." Christy and her family live in Andover, Massachusetts.*

Christy Pappas:

We lived in Indianapolis until I was five-turning-six, when we moved to Middletown, Ohio. I attended the George School in Pennsylvania for the last three years of high school. I attended Earlham College and graduated in 1981. Following my graduation I moved to the Boston, Massachusetts area and have been here ever since.

From my parents' home in Ohio, it is about a fifteen-minute drive to West Elkton. From my current home, it is about 1,000 miles. We often make it to Meeting there between six and ten times each year. We miss not being able to attend every week.

I grew up in the Meeting from the time that we moved to Ohio. We did not attend very often during the first four years that we lived there because we lived much further away. It probably would have taken 40 to 45 min. to get to Meeting from our first house. My family began attending more regularly when we moved to West Middletown.

I am a Birthright Quaker. As a very young child I floundered around with my faith wondering how my grandfather could have been taken away from me. However, as I have grown older I have found Quakerism to be the perfect fit for my personality or vice versa. I believe in the basic foundations of Quaker Philosophy with all my heart and try to practice an open, caring and accepting life. I believe that Elk Monthly Meeting helped to shape my spiritual journey through the messages that I have received and continue to value from the programmed Meeting.

I found great opportunities within the Youth Group led by Ken Story as well as in the Sunday morning classes. Elk Monthly

Meeting always welcomed and continues to welcome me and my family with warmth, openness, understanding and love. Elk Monthly Meeting was very supportive and encouraging of my attending both the George School and Earlham. Ken Story was a great Pastor who offered humor, reflection and guidance. I believe that much of who I am today relates back to a lot of my experiences with the Meeting.

A vivid memory that I have and always will carry with me was when I was very young, my mother offered us one of the sour drops that dad would have from time to time. It was during Meeting so we felt very special. However, as I was enjoying my sweet treat it became lodged in my throat.

When I tapped my mother very quietly, she screamed "Rusty, she's choking!!!!!"

My dad whisked me out of the Meeting flipped me upside down and shook me by my ankles. As he did so I was able to see the entire male congregation who had rushed to my aid every time my full soft pink skirt went over my head. As it draped back over my face I would only hope that when it billowed up again they would not be there, but they were, because they truly cared about me.

Needless to say, the candy popped from my throat and all was saved. Mother never gave me another one of those to this day. I am sure that I am the only person outside of my parents who even remember me choking, but it does bring a warm smile to my face even now.

Another memory I have was one that was fraught with Quaker values and feelings. It was when Ken Story had to stand up for the members of our Meeting and underscore the fact that if we were truly Quakers, then our door was open to all. It was a brave and admirable position. I believe he was quoted as saying that he could not speak for God but only for himself.

I learned a lot from his example and his willingness to stand up for something that did ultimately and sadly change the congregation forever. I felt it was a very positive and productive move, and it would not have been right to have done anything

else. It deepened my respect for the Meeting at that time.

I loved the Easter sunrise breakfast services that we had when I was younger. I also LOVE the Christmas Eve service. It has been such a meaningful experience for my entire extended family. In fact, many of them feel that West Elkton Friends Meeting is their church just from the feelings they have from attending at the holidays.

When the Christmas Eve service was cancelled due to inclement weather, my niece looked at me and said that she just didn't feel like it was really Christmas without going to Meeting. That pretty much sums up the importance of what happens in that little Meeting House for me. If a child feels that strongly, then we are definitely doing something right!

I love the people. I feel so welcomed and so cared about that I believe that is the most important thing about the Meeting. When you feel that special, it frees up your inner being to reflect on what is truly important and to spend a lot more energy on your faith. I also appreciate what the Meeting has always attempted to do for others whether we knew them or not. I enjoyed being a member of the youth group and having the opportunity to make things and deliver them or to carol at an older member's home.

I would like people to know that West Elkton Friends Meeting provided a foundation for our faith that allowed us to flourish as human beings. I would like someone to know that my son, Walter, always believed that this was his Meeting, and he couldn't figure out why I would ever consider a Meeting or church closer to our home—1,000 miles away. I love that the Meeting means that much to him. It means the same thing to all the kids in our family and that is immeasurable for me. I would hope that we would be worthy of saying that we were Quakers and that our life style and beliefs made a difference in this world.

A hundred years from now, people should know that West Elkton Friends Meeting was a wonderful place to raise children, to grow up in, and to age gracefully in. This Meeting cared about others and practiced the basic fundamentals of Quakerism. It made a difference in the lives of all it touched.

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Wapella Kay Carver

(May 8, 1934 - August 28, 2016)

&

Charles L. Carver

Wapella and Charles Carver at the

Black Walnut Festival in Camden, Ohio, 2005

Wapella Carver w*as a convinced Friend originally from West Virginia. Her favorite thing about the Meeting was the people. Charles and Wapella, long-time members of West Elkton Friends Meeting, commuted to worship from their home in Middletown.*

Charles L. Carver *grew up in Middletown, Ohio and spent quite a bit of time in West Elkton when he was a boy.*

L to R: Wapella Carver, Charles Carver, Bill White (back row), and Donne Hayden (ESR Writing as Ministry Intern 2005)

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Corinne Krekler Chapman:

Mother was birthright Quaker. Dad was United Brethren across the street. To be birthright when we three kids were born, both parents had to be Quaker, so we joined. I think Norman was 14, Bruce was 8 and I was 7, all the same Sunday. Later when I was living in Greenville and married to a Presbyterian, I transferred to the Presbyterian Church there. After our marriage ended, Rodney asked me to rejoin—said he spoke for a committee. I brought my letter back and my membership has been at Elk since.

I'm descended from a large number of the founding and early families: Stubbs, Roberts, Mendenhall, Johnson, Jones, Hadley, Maddock, Hobson, Cook, Hawkins, Conarroe, etc.

Mother graduated Somerville High School; Dad graduated from Castle Heights Military Academy. Then mother graduated from Oxford College for Women with a Bachelor of Music degree (major in piano). She also attended Earlham College for one year. She taught music and art at Oakwood School (now Oakwood Friends School) in New York Yearly Meeting. Will Reagan was principal. Dad attended the University of Illinois for three and ½ years, studying landscape architecture.

Norman graduated from Oakwood (he went one year), then

spent two years at Earlham College, then one year at the University of New Mexico in Albuquerque, then one and ½ years at Whittier College where he got his degree. Bruce graduated from Olney (went two years). Then he attended Earlham College one and ½ years. Then he married Elvina Thomas (Elvina was our cousin six ways).

I skipped my senior year of high school and don't have a diploma. I had two summers at Whittier College and one summer at the University of Akron (it was then a city college). I went three years to Earlham College and graduated in June 1955 at 19 (youngest member of my class). I was married and had to rent a room off-campus after marriage. I was not allowed in the girls' dorm because I was not single and might contaminate the girls. I was not allowed in Vet Ville as my husband was in medical school in New York, so I might tempt the married men. However since I wasn't pregnant and my father was paying cash I was allowed to finish my senior year. After graduating from Earlham College, I was a Ford Foundation Fellow at Columbia University. My master's is from Whittier College, my diploma of professional competency is from Ohio University–Athens, where I was a doctoral teaching fellow.

I have three adopted children–Debora, Karen, and Jon. I have two natural daughters. One, Rebecca Alice Wersan Gray Litzky, is a piano teacher in Alameda and Berkeley, California (42 students). She is married. The other, Vivian Jacquette Gray Rhoades, is working on Ph.D. at Drew University in Madison, New Jersey. Her husband is dead. She has two children: Corrie Denise Rhoades, a senior at Heidelberg in Tiffin, Ohio—to be married May 28 at Mansfield to John Cole. David Elgar Rhoades is a freshman at the

University of Rochester, New York.

L to R: Norman Krekler, Corinne Krekler Chapman, and Bruce Krekler

Bruce Roberts Krekler *grew up in Preble County, Ohio in a house at the intersection of Somerville-West Elkton Road and Mendenhall Road —"the only house on the road." He is a birthright Quaker, descended from several early and founding families of West Elkton: the Kenworthys, Conarroes, Roberts and Crists. Bruce attended Olney Friends School and received spiritual instruction there and from West Elkton Friends Meeting. He believes that heaven and hell are here on earth. He no longer attends the Meeting regularly and says he misses the "close camaraderie," the fact that people in the Meeting "stick together no matter what." Bruce feels one of the most important things about Quakers is that they live by the rule: "Do unto others as you would have them do unto you."*

(NOTE: Also see Appendix C for genealogical and geographical details about early West Elkton from Corinne Krekler Chapman.)

Carrie Mendenhall, 1893 (age 22)

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Corwin “Corky” Talbert

(June 17, 1922- February 6, 2012)

Corky Talbert is a birthright Quaker, descended from one of the founding families; his great-great grandfather, Thomas Talbert, was the first Clerk of Elk Monthly Meeting.

Thomas Talbert’s family name “Bull” was legally changed by the General Assembly of North Carolina on December 21, 1805 to “Talbert,” his mother’s maiden name. He and his wife, Elizabeth, and their children moved to Preble County, Ohio in 1807 or 1808. When Elk Monthly Meeting was established in 1810, Thomas Talbert was the first Clerk of

the Meeting and Elizabeth, Corky's great-great-grandmother, was an Overseer. Thomas and Elizabeth's daughter, Mary Talbert, married Newton Stubbs. She, along with Newton and Solomon Talbert and his wife, Helah Talbert, were among those who established Elk Monthly Meeting of Anti-Slavery Friends in 1843. All four of them were great-aunts and uncles to Corky. All four were actively involved in helping fugitive slaves escape on the Underground Railroad.

Corky Talbert is a man of few words; when he does speak, what he says is sometimes humorous, but often what he says is down-to-earth, bottom-line, common sense sorts of things. With his Quaker heritage, he comes by it naturally; he seems more comfortable *doing* something than talking about doing it.

Pat and Corky Talbert, 1994

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Mary Patricia (Pat) Talbert

(December 3, 1923 - December 15, 2013

Pat Talbert *grew up in Franklin, Ohio, but for years, she and Corky have lived in the Talbert house across the road from the Meetinghouse; they raised all five of their children in it. Pat is a member of the Meeting, having become a "Convinced Friend" when she married Corky. She is as proud of the Talbert heritage as Corky is and has preserved lots of information about the family.*

Pat Talbert:

After I married, I began attending West Elkton Friends Meeting. I realized this is what I had been searching for, one-on-one with my God, without help and ritual.

We've had some excellent pastors and speakers, enjoyable children's programs and FRIENDS gathering for dinners and picnics. We are a loving and happy group, and even those who are not with us are still our friends.

[This is] a Meeting of true Friends and a Meeting our children enjoy returning to. We have stood true to our principles.

Corky and Pat Talbert with their five children: Deborah, Drake, Durinda, Deena, and Donna who are sixth-generation Quakers.

Isaiah Talbert (above)*, grandfather of Corwin "Corky" Talbert, was a grandson of the first Clerk of Elk Monthly Meeting. Isaiah was an accomplished woodcarver, built eight houses in the village, owned a sawmill and the Talbert Buggy Factory in West Elkton (see photo). In 1900, he built the house across the road from the Meetinghouse where Corky and Pat Talbert now live. Isaiah also carved the wooden pulpit still used in the Meetinghouse.*

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Robert E. ("Bob") Stubbs

(1917 - Nov. 11, 2015)

Bob Stubbs *is a birthright Quaker descended from one of the original founding families of West Elkton and Elk Monthly Meeting. He grew up in the rural area around Gratis and West Elkton. His great-grandfather, Lorenzo Stubbs, was Clerk of Elk Monthly Meeting and active in the Underground Railroad.*

Bob Stubbs:

My great-great-grandfather, Thomas Stubbs, came from Georgia in the early 1800s. His son Lorenzo, my great-grandfather, was born near West Elkton, and being Quaker, was very active in West Elkton Meeting on various committees and was clerk of the Meeting.

My grandfather, John Clinton Stubbs, also a member of Elk Monthly Meeting, was not as active as his father Lorenzo. He did not live at West Elkton all of his life. He lived near Somerville, Ohio, Abington, Indiana, and Fairfield, Ohio in Butler County.

My father, Clifford R. Stubbs, grew up near West Elkton, moved to Abington, Indiana and worked at Earlham College in times when work was slack on the farm. He also worked at East Haven (mental hospital) in Richmond, Indiana. For a time the family moved back to Ohio when he was still a young man.

Bob's parents, Clara and Clifford Stubbs

Clifford married my mother Clara Roberts in 1906. They had

gone to church at West Elkton in their early years. To this union my three sisters, Dorothia, Rubie and Edna were born. My two brothers and I were also born to this union (Rudolph and Howard). When I was two years old, my parents and family moved from Butler County back to Preble County, where they purchased a farm between Gratis and West Elkton on State Route 503. I grew up there, and went to church at West Elkton Friends Meeting and to school at Gratis, Ohio.

These were good times and happy times having friends at West Elkton Meeting and at Gratis School. I remember attending Sunday school and Meeting and participating in children's day exercises, Sunday school picnics, going to Quaker Haven (in 1935) with a group of friends from West Elkton (Alvin Roberts, James Erwin, Westley Erwin, Catherine Shafer, and Mable Roberts).

Quaker Haven was very primitive at that time. No running water or hot water. I was reminiscing about my time at Quaker Haven. Our daughter, Jennifer, went to camp there in the early 1960s, two different years. Jennifer then graduated from Preble Shawnee [high school in Camden], went on to Earlham, graduated in 1969 with a BA in French and Social Studies. Then on to Bowling Green State for her MA degree. She then taught in Jefferson Township, Montgomery County, married her school friend, Bob Yost, and moved to New Mexico where our three grandchildren were born. Jennifer is still teaching at Silver City High School. The past several summers she has taken numerous groups of students to France and other European countries.

One of my vivid memories as a child of 8 or 9 was the KKK showing movies in the church. I don't remember the content, but to me movies were a new experience. This only lasted a short time. I think it must have been my parents who decided the ideas being presented were not in keeping with our

Quaker views, so my seeing movies didn't last long. My time at West Elkton Friends Meeting has been a time of ups and downs.

Some good things came out of disagreements. The Meeting's membership has fluctuated through these times, but we have tried to remain friendly with those who left us.

If there are those who would look at our Meeting a hundred years from now, I think they will say they have weathered the storms of the Quaker experience and have held the tradition of the Quaker faith.

Helen Stubbs and Bob Stubbs in earlier days

Helen Brower Stubbs

(July 25, 1923 - February 3, 2020)

My husband is a birthright Quaker and when we married we lived just 4 miles from the Meeting. As for me, I grew up as a member of the Eaton Church of the Brethren and did not want to relinquish my ties to that group. However, we attended West

Elkton Friends for the most part. I have many friends in the Church of the Brethren and on occasion we do attend there. Over the years we were more or less involved with most activities at West Elkton Friends.

When we first married, the pastor's wife, Lillian Hammond, started a Sunday school class, which was named the Keystone class. There were mainly young married people in this class. Over the years we put together such things as the Strawberry Festival and a very enjoyable three-act play composed of Keystone class members. We were able to use the West Elkton school gym and auditorium to produce this play. Some members of the class who did not have a part sang some specials between acts. This was during the time Phil Johnson was pastor and he was a member of the cast.

Over the years I've taken part in music both as song leader and also pianist. At times I sang in small groups such as duets, trios and quartets. I got my start as a piano player in my home church, Eaton Church of the Brethren. When I took piano lessons, one thing my mother insisted on was that part of each lesson session included at least one hymn. Therefore most hymns come to me very naturally.

Helen often played piano for

West Elkton Friends Meeting for Worship.

One memory of a happening at West Elkton Friends was during the time that Jim Vaughn was pastor. He made arrangements for some young people to visit here. There were three that I remember

vividly. Barbara Warren, I think from Wilmington, and David Woolgrove from England. Later, Barbara and David married. The other came to us from Ireland and her name was Rosemary Calvert. She spent a few days with Harold and Edna Koeller and family. They enjoyed the relationship with Rosemary and kept in touch with her over the years. In fact they made a trip to Ireland to visit with her and her sister.

It so happens that I am also descended from the West Elkton founding families. My grandmother's name was Viola Stubbs whose father was Jonathan. In looking through the minute books we found that Grandma was a member of West Elkton Friends but asked to be released. No reason was given but I think it was when she married my grandfather who was associated with the Brethren. Another interesting thing that we found in the minutes explained that Grandma's father, Jonathan Stubbs, was eventually ousted from the Meeting due to non-attendance and also the fact that he was known to imbibe in drinking spirits. Since he did not want to change his ways, eventually after much laboring with him, the Meeting released him from membership. As a matter of fact Bob's great-grandfather, Lorenzo, was on the committee that brought about ***my*** great-grandfather's disownment!

A favorite thing about the Meeting is that no matter what, every person is welcome to worship with us. At one time in the early '80s, several members disagreed with the sense of the Meeting that all people should be welcomed as a part of our group. As it turned out, between 10-15 people left our Meeting and made their home in other churches. We do miss the close association with those who left the Meeting, and things have never been quite the same since, but a core group stuck it out and we're pleased to look forward to the Bicentennial celebration.

Above, "progressive dinner" at George Woodruffs, 1980. Far left, Bob Stubbs next to Ken Story. Kneeling left, Helen Stubbs.

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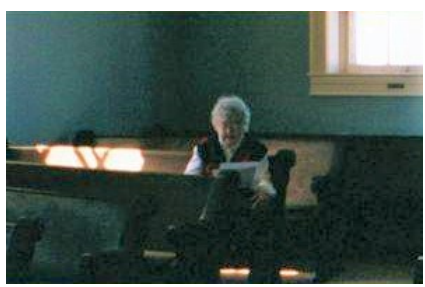
Martha Jo (Cottingham) Roberts

(May 23, 1923 – Sept. 6, 2011)



Martha Jo Roberts, mother of Susan and Greg Roberts, in her regular pew at West Elkton Friends Meeting.

Susan Roberts *grew up about three miles from West Elkton in a house on Roberts Road. She is a birthright member of West Elkton Friends Meeting, but no longer attends since she lives in Hamilton, a good distance away. She is descended from early members of the Meeting: she is the great-granddaughter of Milton Roberts, granddaughter of Florence and Everett Roberts, daughter of Alvin and Martha Jo Roberts.*

Susan Roberts:

Attending Meeting was always a positive experience where I felt safe, cared for, and a feeling of family. I especially enjoyed the annual Christmas dinner, Easter egg hunt, and Homecoming. I miss old friends from the Meeting.

Our family was a very connected family with a great sense of humor. In addition, my great-grandfather, grandfather and father were all clerks of the Meeting.

My mother, Martha Jo Roberts, 82, is still [in 2005] a member of the Meeting. She is a retired elementary school librarian currently living in Chesterwood Village Retirement Community in the Health Unit suffering from Vascular Dementia. West Elkton Friends Meeting meant everything to Mom!

My father, Alvin Clarence Roberts, deceased December 11, 1983 at age 63, was credit manager for Preble County Landmark. Dad and Mom made sure we always attended Meeting. It was a very large part of our life.

Easter 1957, Florence Roberts & her Sunday school class

Alvin Gregory Roberts *currently lives in Columbus, Ohio. Like his sister, Susan, Greg is a birthright member of West Elkton Friends Meeting, who grew up in the house on Roberts Road near West Elkton. He is the great-grandson of Milton Roberts, grandson of Florence and Everett Roberts, and son of Alvin and Martha Jo Roberts.*

***

L to R: Scot Miller, holding Micah, Jen Seif, Rosa and Emma. (Sam Longmire is in the row behind them.)

[In 2005] Scot Miller, a student at Earlham School of Religion, a Quaker seminary in Richmond, Indiana, and his wife, Jen Seif, regularly attended West Elkton Meeting on Sundays with their children.

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Elsie Branson and Ruth Schafer

Adala Shafer

Crist Family

(Children of Allison B. and Phebe Maddock Crist)

Alden Stubbs as a young man.

Son of Lorenzo and Sarah Stubbs,

he "joined" Anti-Slavery Friends as an infant.

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Joanna Schofield

Pastor at West Elkton Friends, 1996-2007

I came to West Elkton Friends in 1996 with lots of fears about pastoring. My father was an American Baptist pastor and I saw him go through bad situations in various churches. This experience made me never want to work in a church. When I felt a call to teach a new value system and counsel people in making changes, however, I searched out advice from my church leaders in the American Baptist church. When I expressed my fears about pastoring, they encouraged me to go toward Christian Education, because, after all, that was a more appropriate place for a woman in ministry anyway.

As I studied at the local seminary, Earlham School of Religion, which happened to be a Quaker seminary, I became aware that faith communities existed that not only cared about things like ecology, human and animal rights, non-violence and economic justice as I did, but saw them as part of their faith. I had finally found a Christian community that fit me. I was a Quaker! These people encouraged me not to limit myself, either in my understanding of Christianity or my sense of the role God was calling me to fulfill within it.

I decided to test whether or not pastoring was part of my calling by applying for positions with several meetings in the area. West Elkton was the first one to respond, and they had been searching for a long time. I was honest with them about my fears and my sense of my own strengths and weaknesses in the various duties of a pastor. I was sure they would not want me. But they asked me to come. Now, nearly nine years later, I see how God "tricked" me into recognizing that at least part of my ministry is as a pastor.

In retrospect, it seems that members of the Meeting may have feared I would not engage with them, but be a sort of "surface" pastor and then leave after a year or two. One woman told me that she was tired of trying to build relationships with pastors who left after a year. She was not going to invest much and she hoped I understood. I really liked her honesty and I heard in what she said how hard it had been on the Meeting to lose pastor after pastor. I knew this was often the fate of small rural churches with part-time

pastors. I also knew that this Meeting had endured a big split in the early 1980s, which left them with lots of pain and hardship including the inability to pay a full-time pastor. Cautious about what had made each of their previous six pastors stay only about a year, I kept my ears and eyes open.

I came back from my first week's vacation that year and one of the older members told me they had missed me. I was shocked and touched. When I related this to a friend from seminary she said, "They're gonna have to take a shoehorn to get you outta there!" And happily she was right. These are salt-of-the-earth people. They are hardworking, somewhat stoic, very compassionate, generous folks seeking to live together, raise their children well, and grow as Quaker Christians. It is a difficult journey at times, but also very rewarding when one travels—as I have from 1996 to now—with such deep and loving companions as the Friends of West Elkton Meeting.

Together West Elkton Friends and I have offered each other healing. Together we have come to know that a faith community can be a place of love, commitment to one another as well as to Christ, and a place that accepts differences, imperfections and the ups and downs of life. Over the years we have learned about growing, letting go, saying goodbye, welcoming the new, celebrating diversity, and struggling to be honest and loving in our differences.

APPENDIX A Diary of Joseph Maddock (1811-1889)

Transcribed by Donne Hayden

Photo courtesy of Preble County Library, Eaton, Ohio

Some Accounts of the Maddock Family

By accounts related to me by my father, Nathan Maddock, and grandmother, Rachel Maddock. Appears that the Maddock Family were originally from England. Appears that Nathan Maddock, great- grandfather to my father [sic] came to America some time in the first part of the Seventeenth Century with his parents, whilst very young, and settled on Brandywine Creek in the Colony of Pennsylvania. He became a tailor by trade. It was at this place that his son Joseph was born and whilst a young man removed to North Carolina and settled at Cane Creek in Orange County. It was here his son Samuel (my grandfather) was born.

Joseph and his family in time removed to Georgia then a colony under England. They were amongst the first emigrants in those parts. They settled at or near Wrightsborough in Colombia County. This was a short time before the Revolutionary War, so called. Joseph held some very important and prominent offices in the Colony at that time under the King of England. One of them was Justice of the Peace, Deputy Governor, as well as some other places of trust, which he discharged to credit and satisfaction to all concerned. He was also engaged in mercantile businesses and had become very wealthy.

The war was breaking out, and he having previously exercised the laws on a lawless class of men for their misdemeanors, there was a chance now to take revenge on him for so doing. They commenced with their revenge and plunder, burning his house and barn and took off his horses and cattle and destroyed much other property so that he was reduced very low in his circumstances. After a while debts commenced coming on that had been contracted in the time of prosperity. He was broken up and had to fail but not until he had paid off all his dues, as I understand, to satisfaction and died a very poor man as to the things of this world.

His son Samuel secured a piece of land, about 220 acres, in time

for a home, and it being pretty well improved. He was also burnt out of home by the same lawless set of men. Besides his horses and cattle taken, he came very near several times of losing his life, but was prevented by an overwhelming providence. He became very much in need in his circumstances, in so much at one time that the Friends of Wrightsborough Monthly Meeting bought a home for him, which he in after time was able to return to his kind donors. It was here that his son, Nathan Maddock (my father), was born in the time of the said war in the year 1778.

In the year 1805 Samuel Maddock and family including his son and daughter and one son and daughter married came to the conclusion to remove to the then far off North Western Territory. They with many other members of the Society of Friends (being the last) started in the 4th Month and left the land on account of the baneful influence of slavery and arrived at Cincinnati about the 15th of 6th Month. Going up farther north in the country about 25 miles, stayed at Cotton Run in Butler County, Ohio a while, and in the Autumn of that year settled on land that had been previously entered near where West Elkton now stands in Preble County, Ohio, where he continued to reside to the end of his useful life, which was in the year 1814.

He was a man of deep religious experience and greatly beloved by his Religious Society and those who had the privilege of forming an acquaintance with him. He had a gift in the ministry and was beloved for the Word's sake. It may be truly said of him he feared

God, worked righteousness and no doubt but was one that was gathered as a shock of corn fully ripe into the Heavenly Farmes [*sic*].

This much I feel like contributing to the memory as well for information respecting my ancestors, and the information of my relatives hereafter.

5th Month, 1850

Joseph Maddock

NOTE: Joseph's original handwritten diary is housed in the archives of the Preble County Historical Society. This transcription comes from comparison of a typewritten copy with the handwritten manuscript. The typewritten copy appears to be a source for some of A.T. Maddock's references in his articles on the history of West Elkton.

DIARY

I, Joseph Maddock, was born near West Elkton in Preble County, Ohio the 10th of 2nd Month, 1811. My parents were Nathan and Sarah Maddock, who were members of the Society of Friends. My father emigrated from the State of Georgia in the year 1805. My mother was daughter of John and Mary Fouts, who emigrated from North Carolina about the year 1804 and settled on Twin Creek in Montgomery County, Ohio. John Fouts was son of Michael Fouts, the Dutch Friend mentioned by Job Scott in his journal where he had a meeting at his house when he was on a visit to the Southern States in the year 1789.

My mother was not a member of Society at the time of her marriage but requested to become one, as appears from the records of Elk Monthly Meeting. She was received with myself and brother John, when I was about two years old. I understand she was an

exemplary virtuous woman. As she died when I was quite young, I have a very little recollection of her, being only about four years old at the time of her death. She went over to see her mother in time of her last sickness, which was about 7 miles from our residence, and was taken down sick herself after her mother's death, of which she never recovered. She died the 16th of 5th Month 1815 and was buried in the family burial ground near grandfather's residence.

This was very sorrowful to my father there being four of us small children left to be cared for. Myself, John, Henry, and sister Rachel, she being only a few months old. Our Aunt Mary Fouts came over and stayed with us and kept house. Our grandmother Rachel Maddock stayed occasionally with us, until father married again, which was in 1817 to Martha, widow of Elijah Mendenhall.

Our stepmother was an exemplary pious Christian woman. She endeavored to care for us in our many wants in providing for us, as with a mother's attention and regard, in cultivating our minds as we grew in years. She taught us obedience to the spirit of Divine Grace in our hearts and trained us in wisdom's ways. Her counsel and influence towards us, particularly myself in my young years and at times when my wayward course, I vividly

remembered and will as long as memory lasts.

As to my education it was rather a limited one, as good schools were scarce and good teachers were few and seldom. A teacher never taught more than one school in the same neighbor's house and some of them poorly qualified to teach the letter, let alone anything of Christian principles. But as it was, as then thought, quite a competent education. Our reading books, the first we had, were New Testament Bibles, those in the more advanced days reading the Bible.

As I grew up to man estate and began to discover the operation of the spirit of Divine Grace in the heart, I saw at once the great advantage of a pious and also of religious training in the families. My father and stepmother were careful to have us attend Religious Meetings as well on week days as First Days, Father often telling us on First Day morning that if we did not attend Meeting we should not visit our playmates in the afternoon.

Our living in about one mile of the Meeting House made it more easy for us than for others who were not so favorably circumstanced and we often had Ministers who attended our Meeting, and it often raised in us an anxiety to attend such Meetings, when it was at time of Quarterly Meeting or Monthly Meeting. We always had a Monthly Meeting ever since my earliest recollection. The Quarterly Meeting was established about the year 1823. At the time of these Meetings we often had at Father's, company which we considered as a privilege to have, and often were times of encouragement to us smaller children as well as to parents. Many of these sermons are vividly remembered by me and some of my older Friends. If we kept our places and ranks in righteousness, we would have to occupy in a future day the place of those honored ones.

This raised in my heart a secret desire that I might be as one of those faithful worthy [*sic*] that we often read of in Luvely History [*sic*]. George Fox's Journal, the

writings of Friends, were more read in those days in Father's family than any other reading. I well remember the time when but very few newspapers were taken amongst the people, particularly with Friends. How much better it would be now with us if the writings of our early Friends were read more instead of spending the time in reading the news of today.

In the year 1828 there was a separation in our religious society known as the Hicksite Separation, headed by the late Elias Hicks of Long Island, New York. Hicks and his adherents adopted a new Unitarian Doctrine and principles in which some of them went out into near open infidelity. In Elk Monthly Meeting, which was at that time a large one, the particular meeting at Elk and a small one called West Union—held about four miles west of Elk—comprised the meeting.

About one fourth of the members seceded and set up a meeting to themselves, meeting at 1:00 p.m. on First Days and at usual hour on Fourth Day. Our Meeting being first established and held on First and Fifth Days at 11:00 a.m. There was not many that separated who had been or were active and prominent members of Society in our Meetings for Discipline. Their Meeting, being not very well attended by other people or our young Friends, concluded to change the time on First Day to usual hour of our Meeting and asked for one end of the house to accommodate them, which was not granted by Friends.

Some Friends became excited and warmed up with an untempered zeal and locked the House. This was very trying to other Friends, for instance, a son locking the door against his father and mother. The separatists staying out a while held their Meetings under the shade of the trees. They then commenced breaking in and holding their Meetings in the House. This was pretty high times,

one party locking the door and the other breaking in, which continued for some time, perhaps near two years. This was very trying times to some on both sides and had a discouraging effect on Society to see those that were at one time united in church fellowship so at odds with each other, very discouraging to us young people and caused some to entirely leave Society. Yet most of us remained attached to Friends and kept their principles.

After a while, report came of the decision of a suit at law in the State of New Jersey that a school fund was awarded to Friends by the Supreme Court in Chancery. The Hicksites concluded to leave the Meeting House and built one for their accommodations near by about half a mile distance, where they continued to hold their meetings for a few years. One of them removing, others died; the Meeting became very small and discontinued.

1832

In the year 1832 I left home to transact some business for my father in Indiana, and also I wished to see some of the Western country, and therefore left home on the 8th of 10th Month in the p.m. Rode to stones on Paint Creek. Third Day [Tuesday] 9th rode on to Richmond, stayed at Yearly Meeting awhile, it being in session. In the p.m. I started on and lodged near Centerville. On Fourth Day [Wednesday] 10th rode on

through rain that fell through the day. We saw about 150 Indians who were going to the west of the Mississippi having sold their homes in Ohio. They were the first of the red men, so called, I have ever seen.

Lodged near Greenfield. On Fifth Day [Thursday] 11th rode on to Uncle J. Flaps' near Indianapolis, a pleasant day to what it was yesterday. Uncle J. Flaps lives about 4 miles North West of town. When he knew who I was, he received us being kindly. Aunt Nanny reminisced of the features of my mother and told me she was about the same sized person as herself. After staying overnight with them, we concluded to go on next morning expecting to call on [them] and stay longer when we returned. On the Sixth Day [Friday] 12th we left and rode on to Thorntown and arrived at A. Davis' about sunset.

On Seventh Day [Saturday] 13th, Isaac Cook, who was with me, concluded to go on to his brother's at Rockwell and accordingly left. I expected to meet him in a few days. I was left alone and went around with the boys a-hunting and looking at their land through

the day and on First Day, spent the time about as yesterday, visiting some with their neighbors as we did not hunt any.

Stayed at night with H. Moffitt, he and three or four other families being the only Friends living here. There is quite a large Meeting 12 miles below on Sugar River. On Second Day [Monday] morning 15th settling some business for my father with A. Davis, I concluded to leave in the p.m. It was trying to see the parents of this family so at variance with each other and the effects it had and would have on their children. I accordingly left and rode to Dr. Theodore Brown about 11 miles down Sugar River.

On Third Day [Tuesday] 16th rode on for Rockville, a distance of about 40 miles. Arrived late in the evening at Eli Cook's. Met a very kind reception, he being one I had spent much of my time in early days in school on through farming and various other ways. On Fourth day [Wednesday] 17th I rested in town and spent some time in visiting other connections and acquaintances. In the p.m. I rode out to Al Holiday's. I had a very agreeable visit and returned in the evening

and lodged at J. Guest's that night.

On Fifth Day [Thursday] 18th we started up the Wabash River for Lafayette, a distance of about 70 miles. We rode that day to Covington, County seat of Fountain County, Indiana. We stayed at Rawls Inn. On the Sixth Day [Friday] 19th rode on up the Wabash through some prairie until we arrived at the Weaive Plain, a beautiful prairie indeed. I think the most beautiful farm on it I ever saw. It is about 8 miles square and nearly all in cultivation except a few lots in the middle. This was the most pleasant and agreeable day we have had since we left home. Arrived late in the evening at Job Hawkins' and lodged.

On Seventh Day [Saturday] 20th went to Lafayette, a flourishing town and County seat of Tippecanoe County. We lodged at Levi Hawkins'. It was distressing to see him in a state of intoxication all the time we were there. It is a sorrowful example for his children. They lived on a fine farm, well situated, and might do well if their father would only let that poison alone. It is destroying his body and I fear the ruin of the soul.

On the First Day [Sunday] 21st rode about visiting some of our acquaintances and lodged at William Hollingsworth's. On Second Day [Monday] 22nd spent as yesterday. Isaac left for Nashville this p.m. We expected to meet at Indianapolis in a few days. I lodged at Baker Juentz. On the Third Day [Tuesday] 23rd, I started for Indianapolis alone and rode to Dr. L. Brown's near Crawfordsville on Sugar River. On the Fourth Day [Wednesday] 24th, after settling some of my father's business with him, I rode on again about 14 miles in the p.m. and lodged near Jamestown. On the Fifth Day [Thursday] 25th rode 32 miles to Uncle J. Fox. On the Sixth Day [Friday] 26th stayed with them all day, very agreeable.

On Seventh Day [Saturday] morning 27th, I thought I would have to go home alone as Isaac had not arrived yet. After the morning had passed, Isaac came and we concluded to go on for home. At Indianapolis we took the Rushville Road which was better than the National Road we went out on. We got to Buckness Inn on Blue River about 35 miles and lodged. On First Day [Sunday] 28th rode on through Rushville and Connersville to

Liberty and lodged at Estep's Hotel. On Second Day [Monday] 29th, we rode on to J. Jones' and got there about noon. After staying a while in the p.m., we rode on for home. Arrived late in the evening, being absent from home 21 days and rode 500 miles, and was glad to meet again in the family circle. After escaping many dangers or at least apparently so, both seen and unseen.

1833

On the morning of 13th of 11th month 1833, a very strange phenomenon appeared in the heavens, of stars shooting or meteors bursting in every direction in the firmament. It was a beautiful sight indeed. It began sometime in the night about 2:00 or 3:00 a.m. and continued until daylight. The scene presented a beautiful excitement to spectators. I think it was the most rare sight I ever beheld and will be remembered as long as memory lasts.

1834

In the 23rd year of my age, I engaged in the very solemn covenant of marriage with Mary

Stubbs, daughter of Jos. Stubbs. She was a member of our Meeting and about one year younger than myself. Her exemplary deportment and Christian virtues far exceeded mine.

Our marriage was solemnized in Elk Meeting of Friends the 20th of 3rd month, 1834, before a large Meeting of Friends, relatives and others. I trust we had the prayer of many for our preservation through life's journey, whether short or long. I believe we felt it to be so in the solemn compact.

Mary Stubbs Maddock

A short time after we removed on the First Day of 4th Month to our new house on a farm that my father had bought of A. Davis for myself and a brother. There were but few of our Society that lived near us. We felt somewhat alone in our new situation for awhile. But, a family of relations living near, we soon found in our social visits as well as helping one another in our temporal affairs, very agreeable and kind neighbors.

A short time after we came here a very trying and awful circumstance took place. A steam sawmill nearby took fire one night and burnt down. A young man that I had formed some acquaintance with was sleeping in the office room of the mill and was burnt to death. It was thought that he died trying to escape through the door into the mill. The room being on the second story, he found the mill on fire and threw his bedding out the window and attempted to make his escape through the flames and perished. I was one that helped to take his mangled body from the burning timber. It was a shocking sight to behold. Only the evening before he was enjoying life's gaieties and pleasures in a high

degree, but now was called to bid adieu to this world and appear before Him, the great judge of Heaven and earth. A solemn thought; it seems as though sometimes going through the busyness of life we are in the midst of death.

As time progressed on and our temporal concerns prospered, we were permitted to enjoy a large share of peace and generally made it a practice to attend one religious Meeting both on First and as well as Fifth Days. Also we had visits from Ministry and occasionally from committees appointed by our Monthly Meeting to visit families for their help and encouragement in the support of our various Christian testimonies. Many of these were persons of strength and encouragement in our isolated home. As we lived about three miles from Meeting with very bad roads, it was difficult to travel in the winter season. I have had to remember the remark made by our aged and honored Friend Thomas Talbert, who said we lived about far enough from Meeting to make it profitable to attend. He said he never enjoyed himself more satisfactorily than when it caused him to make some sacrifice to attend Religious Meetings.

Although in one sense we were favored and strengthened in our Heavenward Journey, we had in many other things to contend with an opposite character. It was a time when Friends were hampered and tried with military demands for several years, and all that kept to their religious scriptures were preserved and a kind of providence made up our temporal losses by way of increase, so that we seldom felt the loss of property taken very long. But it was very perplexing to be asked for such demands every year and trying to the officers who done it. They often took three or four times the amount of property to satisfy the demand, and it was seldom that any person would engage more than one time in such business if they could evade it. There was one old man that called such fines from me two or three times, which in after times, he said he had to regret as he became very poor and had to have the charity of his

neighbors to help him; he said it was something he did not expect from me, but I felt as much bound in delivering his wants as if he had done no wrong to me. Remembering it was more blessed to give than take, for in doing so, it was heaping coals of fire on his head, as he thankfully acknowledged.

1839-40

As time went on, our Meeting was much reduced in the year 1839 to 1840 by several families of Friends removing to Indiana and Iowa. After a while, several requested to join us in membership, and several of those became useful and were concerned Friends and faithful standard-bearers in the Church. Our Meeting came to be as large as ever and a lively and interesting Monthly Meeting, and I trust held to the honor of truth and the propriety of the great cause of truth and righteousness in the earth.

Our righteous and honored Friend Thomas Talbert, who had been a faithful father, a pillar in the Church for many years, was summoned from us by death in 8th Month 1841. This loss was very sensibly felt.

1842

In the year 1842, there was much unsettlement in our religious Society on account of slavery in many places, and there was a class of our members who seemed to want to push the emancipation cause to a great extreme. There was much excitement among a number of the antislavery party who were manifesting a very warm and active zeal so that there seemed to be danger of us tampering on our testimony on war. It was so extreme that the Yearly Meeting in 1841 issued an Epistle of Advice to the subordinate Meetings and members, cautioning the Friends against joining the overactive zeal of the antislavery societies and against opening our Meeting Houses to lecturers, which was warmly

approved by some when the advice came down to the subordinate Meetings. It seemed to cause a good deal of concern for us, as by many Friends, that we might be enserviced [*sic]* in all our testimony, as well as on the subject of the freedom of the Colored Man. We were neither to run too fast nor to relax into a state of apathy and unconcern on this momentous question.

At the Yearly Meeting in 1842, things were as had been the past year. Very much of a party spirit was getting up in some places and some were denouncing advice issued last year and condemning Friends and using their influence in promoting dissension and discord amongst Friends in places. Also supporting a proposal on the emancipation cause which denounced all those who did not join in with them as proslavery, both in church and state, so that the Yearly Meeting came to the judgment to please some of their members who had been in these dissentions as they were manifestly not with us.

Accordingly, four members of the Meeting for Sufferings were released, who stood appointed by the Yearly Meeting. This caused considerable excitement at the time. Perhaps if the Meeting had extended charity and more patience in this, it might have been better. But the zeal of some of those released was up to such a pitch they would not hear. The late Charles Osborn appeared to be the main leader in this sorrowful dilemma.

A committee was appointed to visit the subordinate Meetings with an Epistle of Advice. The committee in 11th Month met at New Garden Quarterly Meeting. It was the main seat of the insubordination. Those appointed to the proceedings of the Yearly Meeting also met as well as many Friends from other places, which was an uncommonly large attendance. The Meeting proceeded to its business and there was quite a warm time.

Yet Friends were preserved in a good degree of patience. The Advices were read and accepted by Friends generally, and some that were opposed to these were released from Stations they had previously occupied in Society. Agreeable to the Advices, the Meeting slowed [*sic]* and other Quarterly Meetings proceeded the same way.

The disaffected part, seeing but little chance for theirs, called a meeting or conference, which met in 2nd Month 1843 and decided to separate and organize a separate Yearly Meeting of Antislavery Friends. They proceeded after their Meeting to omit the Subordinate Meetings and organized four Quarterly Meetings out of thirteen Quarterly Meetings subordinate to Indiana Yearly Meeting. One in New Garden called Newport, one in Westfield called Salem, one in White Water [*sic*] … one in Spiceland called Dutch Creek, and one in Northern called Northern [*sic*]. They manifested much zeal in the cause, visited their Meetings quite frequently, and held conferences amongst themselves.

They sent corresponding Epistles as prepared at their Yearly Meetings to all the Yearly Meetings of Friends on the Continent and to London and Dublin. They expected to be acknowledged at

least by some of them, the proceedings of Indiana, or especially by London. But when the subject became to be considered in all three Yearly Meetings, they returned their Epistles with the information that they could not acknowledge them as Friends, which had a tendency rather to soften down their zeal. The London Yearly Meeting, in the year 1844, appointed a committee to visit the antislavery Friends in Indiana with an Epistle of Advice offered by their Meeting, which they attended the later part of the year 1845 and first part of 1846, attending our Yearly Meeting previously. The antislavery Friends expected the English Friends would advise the reinstating of them back again into Society and allow their occupation of the Stations they held when they separated. Yet when they visited them and read the Advice for them to relinquish their Meetings and return back again to the body, they were much disappointed in their expectations and denounced as strongly as Indiana Friends. Yet after a while, a considerable number of them left their Meetings and returned as advised, and many of them were glad of the chance to return, as several of them expressed they were not satisfied with the course they had taken.

Many of them became again valuable members of Society. Those of them left behind still continued to keep their Meetings both for Worship and Discipline until about the year 1858. Then at their Yearly Meeting they came to the conclusion to dissolve their

Meetings and return back to Society. A few still in places declined and kept up very small Meetings, yet in two or three years they dropped all of their Meetings and generally returned. Many of them once again became valuable members which was the cause of rejoicing with the honest-hearted of every class amongst us as well as them.

1843

In 7th Month, 1843, our beloved stepmother, Martha Maddock, was taken away by death. One evening while walking along in the yard near the house, she fell and broke her thigh or fractured the bone. With her poor health other ways, it caused her death after some two or three weeks' sickness. She manifested much peace and serenity of mind. She said she was fully prepared to leave this world and found nothing in her way. Making many lively and solemn expectations on her death bed, and envincing [*sic]* to those who visited her the declaration, "Oh, that I could die the death of the righteous and my latter days be as theirs."

1844

In 2nd Month 1844, our sister Hannah, wife of Joash Stubbs, died at our house. They came over on a visit to us and stayed a while with us. She being in the last stages of

consumption, after staying a few weeks, she was taken worse and died. Suddenly one evening, being taken worse, the connections were called in and she seemed weakening away and sinking. On waking up out of a sleep, she remarked that she had been at Meeting and should not be here with us long, and desired us to prepare to meet her in Heaven as she was going, and quietly faded away. No doubt she was one that was permitted to enjoy one of those mansions prepared in the Heavenly Father's Kingdom.

1845-46

Our Friend Enos Pray having returned again and settled in our Meeting and was acknowledged as a Minister in 8th Month 1845. He was a young man about of my age and married and settled down about the same time we were. He removed a few years afterward to Westfield, Indiana and after staying there a few years returned back here with us. He had ever since his marriage spoke some in our Meetings by way of ministry. It seemed the time had come to record him as a minister. In 10th Month, they obtained a Minister to visit West Branch Quarterly

Meeting and the meeting belonging thereto, and the beloved people of Mercer County, Ohio. He made the visit to satisfaction to himself and friends and returned accordingly. In the spring of 1846 he removed to Millbrook Monthly Meeting in the limits of West Branch Quarterly Meeting.

1847

In 5th Month 1847, my name was proposed by our select preparative to our Monthly Meeting as a suitable person to be appointed to the Station of an Elder. This was a very unexpected thing to me until a few days before the Monthly Meeting. I was informed by two of the Elders. It struck me like a death stroke to think why I should be appointed to such an important Station in the Church, as it seemed to me to be one of the most important Stations. I pleaded to be excused and thought I could not give up to it, but was later told the proposition had passed the Quarterly Meeting of Ministers and Elders without a dissenting voice, and that it would be laid before the Monthly Meeting. This was done and was generally united with, some two or three others of our non-active members

keeping silent in the Meeting. A few days afterward they came to me and wished me encouragement. I felt in good degree to submit it, and felt as an honored Friend. I once read of John Churchman, who was proposed on a similar appointment, to submit rather than refuse to stand.

Having been Clerk of our Monthly Meeting for about five years, I requested to be released and the committee accepted thereto. It's a very important place to fill in Society. I have often thought one that requires close attention to the intimations of the spirit of truth. A clerk that is rightly qualified to fill the Station may do much to settle uncalled-for sentiments that are in Meeting by those who are not so guarded as would be best in their explanations. I also afterwards served in our Quarterly Meeting for Discipline about seven years; I think I may say to the satisfaction of Friends as well as myself. It's a place where we are fully prepared to fill that brings a degree of that peace which we often experience in our journey through life, and I have often thought by several years' experience, that it was the only place I was qualified to fill (if I was for any) in our Society.

1850

In the 9th Month 1850 at our Quarterly Meeting we had the very agreeable company of our friends, Benjamin Seaborn and Robert Lindsey from England. They were greatly loved by Friends everywhere wherever their lot was cast. They have been four years on this continent visiting all the Yearly Meetings as well as their subordinate Meetings. Their

labors will be remembered by many in the wide spread of our religious Society in this country.

1851 or 1852

About the year 1851 or 1852, our Friend Naome [*sic*] Coffin of Whitewater Monthly Meeting visited our families. It was to our satisfaction and encouragement and left a good interpretation on many minds. These visits, when performed in the spirit of divine wisdom, and when visitors as well as visited seek to be profited by it, they are special reasons of encouragement and improvement in our pilgrimage journey through this world.

Some two or three years after this, our Friend Eli Newton visited many of our families to the satisfaction and encouragement of all. I think he appeared particularly qualified for this very important engagement and left a good feeling amongst us which will be long remembered.

1856

In 3rd Month 1856, our Friend Thomas Jay of West Branch Monthly Meeting attended our Quarterly Meeting and afterwards visited all the families belonging thereto. A satisfactory visit to many that left a good impression on many minds.

In the 1st Month of this year, 1856, we sold our farm that we long lived on and bought one of Robert Stubbs about one mile from

West Elkton where our Meeting House is. On the 2nd of 4th Month, we left our old home, having lived in it twenty-two years to a day, and removed to our new house where we are much more conveniently situated in attending our religious Meetings, also in respect to schools. I think we may say it was our only motive in changing our residence. With daughter growing up we think it will be a help to her being now in her eleventh year, and we being very conveniently situated in respect to a good district school, as well as the Monthly Meeting School, which was generally kept up in the winter and summer. We feel much better satisfied in changing our residence. It seemed almost providential that we made the exchange as we did. Perhaps if we had not a [*sic*] done it as we did, we would not a [*sic*] made the change at all. I think we may have some intentions of our various duties, even in arranging to that which may advance our Christian prophesy in this life and ultimately crown all the final wind of time here. Oh, may this be our chieftest concern whilst pilgrims here on earth.

In the latter part of the 6th Month, our Friend Nathan Stacy of Wabash Monthly Meeting, Indiana visited our families. I accompanied him to most of our families on the eastern side of the settlement. He seemed to get along to pretty good satisfaction and afterwards visited the families at Salem.

Sometime, I think it was in the 8th Month of this year 1856, I had one of the most trying and severe dispensations to grasp through that I ever remember to attend my pathway through life. I seemed to be tempted by Satan, that old deceiver, (at a time of some trial outwardly) to give up all hope of ever attaining to a state of acceptance with my dear Redeemer and should be forever lost. I was permitted in some degree to see the bewildered state he gets some in, who are entangled in his snarls and baits, even to commit suicide. I thought I could see and feel this bewildered state and condition, and even thought there was no harm in committing this horrible sin in my forlorn condition. But, oh, thanks be to Him who rescues those who abide in the patience and stands in the path of self-denial and those severe trials. He was

pleased in His own time to raise my almost lost hope and forlorn condition and make known His will for my deliverance whilst [I was] out in the field under the shade of a tree. Oh, this was precious to my soul, and I, poor and unworthy, I was permitted in some degree to feel the ministering angel of His presence to be near for my help and encouragement, so that nature seemed to have another aspect. Late in the evening, I returned to the house under feelings of gratitude to Him for His mercy extended to me once more, and have a fortune of the joys of the redeemed in Heaven. Oh, this was a precious season to my soul.

1857

On Fifth Day, 11th Month 4th 1857 [Thursday, November 4, 1857], myself and Mary left home to visit connections and Friends in Indiana and Illinois. We took the train at Camden in the morning and arrived at Indianapolis about 12:00 p.m. After waiting about two hours, we took the train for Noblesville and arrived in about two hours and met our nephew, A.V. Talbert, who took us to his house in Westfield Village,

about six miles. Met a kind reception with our relatives. Visited amongst them some on Sixth Day. On Seventh Day, attended Union Quarterly Meeting, very large and solemn Meeting though quite a rainy day. We were also at their large Meeting for Membership. The number of plain, and I trust concerned, Friends here was truly encouraging. They appear to retain more of ancient plainness and are more domestic in their manner than Friends are in eastern Indiana and Ohio.

On Third Day, we left our relatives and started with our nephew, A.V. Talbert, in a carriage for Indianapolis. On arriving at White River, it was so swelled with the late rains, we had to go around by the bridge. We were kindly entertained at Jonathan Harvey's, a relative.

Next morning, we visited the Blind Asylum and spent some time there and heard the pupils read; it was interesting. A large building is erected at the expense of the State and the institution is doing much good for this class of our fellow beings.

In the afternoon, we left for Terre Haute and arrived there about sunset. We found no one to take us to Brother Samuel Stubbs, as we expected to a [*sic*] been there yesterday, as no one expected us now. We then took the Alton train for Sandford Station about two miles. We got off and went to M. McDonald's, a distance of about one mile, and stayed all night with them. Fourth Day morning, we walked about two miles to Brother Samuel's,

who was glad and rejoiced to see us, as well as we to see them. We spend the day very agreeably with them. This is in Edgar County, Illinois, about ten miles from Terre Haute.

On Fifth Day afternoon, Brother Samuel and wife took us in his wagon to Uncle James and Aunt Eleanor Cook's, about six miles, in Clark County. They had been living here some two or three years and had greatly settled on land they bought in the woods. There were little improvements on it, and it seemed far from being a comfortable home as they once had in Ohio. Yet they appeared pretty well satisfied and glad to see us as well as we them. We spent the night very agreeably with them. On Sixth Day, we parted with our aged relatives and felt for their lonely situation, and it may be the last farewell with some of us here on earth.

We went to Samuel's and took dinner with them, and in the afternoon, he took us to Terre Haute. After parting with him, we put up at the Terra Haute House for the night. It was a very agreeable place to lodge. First Day morning, we took the train for Indianapolis and got off at Amos Station about 9:00 a.m., walked about one mile to Uncle N. Harvey's, who were just starting to Monthly Meeting, so that we got in the carriage and went along with them. A pretty large Meeting, and a large number of well-concerned Friends, it appears, belong to it. A case of difficulty came up and it unsettled the Meeting very much. After Meeting we returned home with them and spent the evening and night very agreeably with them. Next morning, after taking breakfast with them, Uncle took us in his carriage to Uncle Robert Harvey's, where we were also very acceptably received and stayed with them all day and night. It was a very agreeable time spent with them as well as to us. The next morning, Third Day, Uncle took us to Pecksburgh Station, about one mile, and we parted with him. We got on the train about 10:00 a.m., and we started for home, going directly on through Indianapolis. We arrived at Richmond late in the evening and took the Hamilton train, arriving at Camden a little after dark. We met our expected conveyance and arrived at our home about 8:00 p.m. We found children and others well, and that all things had been doing well in our absence, which caused our gratitude to the great Giver of all for His thoughtful care over us.

1858

In 8th Month 1858, our aged and honored Friend, Jesse Kenworthy, died in the 91st year of his age. He had been from the first settlement of this place and settling up of our Meeting. He was an honest Friend and worthy citizen and Elder in the church for many years, worthy of double honor. He had been prevented by age and bodily infirmity for several years of the latter part of his life from attending our Meeting, yet retained to the last his attachment to Friends and their principles.

1859

In 1st Month 1859, our Friend Mary Roberts laid before our Monthly Meeting a concern to visit the family of Friends and some not members of our Quarterly Meeting, which was held by united feeling, and she encouraged to attend to the concerns as Way might open, which service she attended to the later part of 1st Month, fore-part of 2nd Month. Following, our much-esteemed Friend, John Miles of Milford Monthly Meeting, joined Mary in the latter part of the visit in our Monthly Meeting, having a sense of the visit

and concern, although he had no outward knowledge of it before he arrived here. It was to much satisfaction to them both, yet at times trying in some families, as things were brought to light and judged accordingly. This is one of the most important labors that engages the faithful laborer in the ministry of our Society. Yet when faith is relied on, the Great Maker is able to carry through to the praise of His ever-blessed Name.

I accompanied Mary with her companion to a visit in Salem Monthly Meeting. We set off on Sixth Day morning, the 25th of 2nd Month, and drove through the extremely back roads and arrived at Hugh Maxwell's late in the evening. We had a favored opportunity that night in the family. The next morning we paid one visit and attended the Monthly Meeting. It was small, yet satisfactory. In the afternoon we made several visits to satisfaction. We stayed with David Huddleston. First Day morning, we paid two or three visits and attended Meeting, and afterwards made several visits more, and all in all, 16 or 17 families to satisfaction, I trust, to both visitors and visited. On Second Day,

we returned home with peace and satisfaction which was worth all consideration of an earthly nature.

In 5th Month, our Friend Mary Roberts again obtained another minute to visit Meetings belonging to Fairfield Quarterly Meeting. The committee appointed myself and beloved wife to accompany her; although we had short notice, we concluded to do so. On the Seventh Day morning, the 25th of 5th Month, we left home and rode to John H. Pyle's near Clarksville and lodged. On First Day morning, rode to Martinsville, a distance of about ten miles and attended Newberry Meeting. It was middling-to-large and satisfactory. We dined at William Betts'. In the afternoon we visited Mary's [Roberts] brother, David Puckett. Mary stayed with him all night. We lodged with Eli Newlin.

On Second Day morning, we visited our Friend, Henry Moon. He is quite indisposed. It was a satisfactory time and will be remembered in days to come. His counsel and fatherly advice was encouraging. We went on and attended Northfork (?) [illegible] Meeting at 10:00 a.m. and dined at Stephen Hussey's.

At 4:00 p.m., we attended Clear Creek Meeting. Both were satisfactory, the first small. We lodged at John Akers'. On Third Day, 31st, we rode about ten miles to Fall Creek and found no notice had been given of a Meeting. We dined at John Cowgill's with some Friends of a committee appointed by Fairfield Monthly Meeting who were visiting families, after which we went on to Hardin's Creek and attended Meeting at 4:00 p.m. It was pretty well attended by its members and others. Close labor extended to some, as well as encouragement to others. We lodged at James Hadley's, a quiet, resting place.

Fourth Day, 1st of 6th Month, attended Fairfield Weekday Meeting, a small, dull Meeting yet encouragement was held out for the few concerned members and trust the labors would not be lost. Fifth Day 2nd attended Walnut Creek Weekday Meeting, a satisfactory and encouraging time to the members of that Meeting. Their number is small. We dined at Gershorn Purdue's in Martinburgh. In the afternoon, we went on to Job Smith on Lee's Creek and lodged. On Sixth Day at 10:00 a.m. attended an appointed

Meeting for our friends, Eli Newlin and Mary, in a schoolhouse nearby, which was well attended by Friends and others and proved a satisfactory time to all, both visitors and visited. We dined at John McPherson's and had a precious sitting in the family with other Friends, a time I want to remember. We went on in the afternoon to Daniel Puckett's, called on the way to see our young Friend, Daniel Hunt, in the last stages of consumption. We had a satisfactory opportunity, encouraging to the young man as he had little or no prospect of recovery. He appeared entirely resigned and willing to go if it was the Master's will. On Seventh Day 4th, we attended Westfork Meeting at 10:00 a.m., a good Meeting and pretty well attended. There seems to be a considerable number of Friends here who make a very commendable appearance, more so than any Meeting we have attended in Fairfield quarter.

In the afternoon, Eli Newlin being with us, and who also attended the Meeting this morning, with Job Simcock and his wife and their daughter, we started down into Clermont County. We rode about twelve miles to where

Friends once had an Indulged Meeting, but had lately been discontinued by removal. Some of us lodged at Isaac Miller's. On First Day morning the 5th, a very hard frost appeared and brought much hurt with it, as well as to all other vegetables.

At 11:00 a.m. we attended Meeting with the few Friends here at Samuel Miller's in the village of Cynthiana. It was to satisfaction. Few others attended besides Friends. In the afternoon we attended a Meeting at 4:00 p.m. in the Methodist Meeting House appointed by our Friend Eli Newton in which he had much to say to the people. It was a solemn Meeting and I believe the people felt it to be so. The attendance was large and the people appeared well satisfied. After Meeting we parted with our Friend Eli Newton and the other Friends. It being late in the evening we rode home with our Friend, John Malone, near New Boston about seven miles and did not reach his hospitable home until after dark. The next morning, Second Day the 6th, we parted with our kind Friend and family and started for home.

It was perceivable as we pushed on that the frost yesterday

morning had done much damage to the growing corn crop in some of the bottoms. It appeared entirely killed. It seemed it might be a lesson to those who raised so much of their grain for distillation and that a kind of Providence was not satisfied with. The improper use made of this staple article of our country while His judgments are in the land. May the people live righteous. We pushed on through Goshen, Deerfield, on to Lebanon where we fed our horses and took dinner at the hotel. We arrived home about dark, having traveled about fifty miles in the day and found all well and doing well. In looking back over this little visit to Friends of Fairfield, it has raised in our hearts gratitude and thanks to Him that cares for His dependents only, which is joy unspeakable for the favors we are permitted to take. May all praise be given unto Him to whom it is due.

In the latter part of 7th Month this year, our beloved Friends, Hannah Pierson and her husband, Thomas, of Lockport, New York, paid an acceptable and satisfactory visit to the families and Friends of our Monthly Meetings. She expected to visit all the families in our Yearly Meeting. A great and arduous undertaking to her, yet the reward of faithfulness is to be the purpose before anything of temporal nature. May He who sends His servants into the field to labor be with her unto the end of the visit and she be favored to return to her family and Friends with the reward of sweet peace.

In 8th Month at our Monthly Meeting, our beloved Friend Mary Roberts laid before the

Friends a concern to visit the Meeting of Friends in North Carolina and attend the Yearly Meeting there in 11th Month next, which was united with, and she encouraged to attend to the concern as Way may open. The Quarterly Meeting in 9th Month following very firmly endorsed her ministry, and much feeling of Christian sympathy was expelled with her in her concerns, and she expects to start immediately after our Yearly Meeting.

In 10th Month attended Yearly Meeting at Whitewater which was large and favored. Although there was cause of regret in respect to some things that are amongst our religious Society, which I fear are not working for the best. The proposed change of the name of our Boarding School to the name of "Earlham College" was largely decided in the Yearly Meeting and finally the changes made. Although not satisfactory to a large number of Friends, yet submitted to, I fear there is too much of a disposition in some amongst us to join into the customs and maxims of the day, which our forefathers in the truth were called upon to refrain from. It is true there is nothing in the name of a thing, yet we may almost

imperceptibly be led away if not very watchful into things that are not for the best, and which Friends as a Society never went into in the early days of the church. The name “College” has never been given to any of our Boarding Schools under the superintendence of a Yearly Meeting before, at least as far as I’m aware of.

Soon after the Yearly Meeting our much-esteemed Friend, David Kenworthy, was taken down sick with liver disease and attended only one Meeting with us afterwards, which also was the last our Friend William Stubbs attended.

David was confined to his room and bed some five or six weeks, manifesting much Christian recognition, his friends not thinking him dangerously bad until a few days before his death. Yet he seemed to be going down all the time. We visited him several times during his sickness; he seemed to have much to say to those who visited him by way of counsel, advice, and admiration as well as encouragement.

Many of his expressions will long be remembered by me as well as many others. He had acceptably filled the Station of Elder in the church for 18 years. A father indeed, in the church an Elder: worthy of double honor though young in years. He quietly passed away on the 29th of 11th Month 1859, aged 49 years. This loss to his family and friends is great. His seat in our Meeting is vacant—on whom will his mantle fall? At one time when his physicians had left his room, he enquired

what they thought of his case, and observed some hesitation on the part of his friends in answering him, he said, “You need not fear to tell. I feel quite resigned to the will of the Lord.” His funeral was largely attended by Friends and others. After the internment, a very large Meeting was held on the occasion, solemn and much tendered were many hearts. Our Friend had been one that had been looked up to.

1860

Our beloved Friend, William Stubbs, who had been in declining health for several years, was ordered otherwise, by Him who knows what is best, to leave us. William Stubbs, still continuing quite poorly and in a declining way, gradually sank under disease (dropsy) and peacefully closed his useful and exemplary life on the First Day of 1st Month 1860, aged about 65 years. He had acceptably filled the Station of an Elder for 24 years. We visited him frequently during his confinement in which time he suffered much at intervals, yet appeared cheerful and resigned. Some of his fatherly advice and counsel to me is vividly remembered and will

be as long as memory lasts. The loss of these two honored Friends above is much felt amongst us.

Joseph Doane and wife of Center, Ohio, were at our Monthly Meeting in 11th Month [1859]. They were very acceptably with us. Afterwards they visited several families under afflictions, particularly the families of our two late Friends who had been called from works to rewards. Our beloved Friends, Joseph Wright and Eli Newton of Fairfield Quarter, were acceptably in attendance at our Quarterly Meeting at Salem in 12th Month and also attended our Monthly Meeting. A few days after, Joseph visited several families of our younger Friends. In 8th Month 1860, our beloved Friend Mary Roberts laid before the Monthly Meeting a concern to visit Friends in Canada. Much unity and sympathy was felt and expressed for her, and she was encouraged to attend as way opens. The Quarterly Meeting in 9th Month very cordially endorsed her and left her at liberty to proceed.

In 10th Month, attended our Yearly Meeting, which was large and mostly

satisfactory. Our Friend, Joel Bean of Red Cedar, Iowa, laid before the Meeting of Ministers and Elders a concern to visit in the love of the Gospel the Sandwich Islands, which was very feelingly united with, and he was encouraged to attend to his concern as far as way opens. It was a time of encouragement and renewing of strength to many exercised minds, and supplication was offered up for the preservation of our dear Friend that He who called him to the service might go with him and be his support in every trial he might have to pass through. He is quite a young man and has been acknowledged as a Minister only two or three years.

The proposition for establishing a Yearly Meeting in the State of Iowa was weightily considered and resulted in granting the request of Friends in that state, if concurred with by other Yearly Meetings, to be open at Oscaloosa in Mahaska County in the 9th Month, 1863.

In the 11th Month, there was much excitement at the time of the Presidential election. The times portend serious

thoughtfulness on a careful observer of things with us as a nation. It has been for two months that a great stir and much parade by the two parties respecting their candidates for office. Yet the Republican ticket was successful and Abraham Lincoln elected President of the United States.

Soon after the result of the election was known in the Southern States, South Carolina declared herself an independent state, as it was thought by the South that Lincoln would be more favorable to the interests of the Northern States, as several of the former presidents had given their influence to the South, especially on the subject of slavery. The excitement ran quite high at the convening of Congress, and still the Northern members were mostly calm and deliberate yet firm in their movements. It was a pretty stormy beginning.

1861

In the 1st Month of 1861, the excitement still continues and things are getting worse, and several other of the Southern States are about to join South Carolina, and the Senators and Representatives from those states are leaving Congress. Trials and difficulties are anticipated and the Separationists are forming what they call the "Southern Confederacy" and demanding the evacuation of Southern forts. Bold and highhanded threats are made if [the forts are]

not given up to them, all on account of Slavery not being tolerated and upheld according to Southern dictation.

On the 4th of 3rd Month, Abraham Lincoln was installed into office and took his seat as President of the United States. There were a large number of troops for several weeks before stationed about Washington City for the protection of the capital and order amongst the people. It was one of the most exciting times about the city and country that had been experienced since the days of the Revolution, the seceding leaders still demanding the surrender of the Southern forts and the President refusing to comply with their demands. They commenced storming Fort Sumpter near Charleston and continuing for several days, [until] the Union troops surrendered up the fort to the Secessionists. There were only about 150 men in the fort at the time. This caused great excitement amongst the people.

The President immediately imposed a proclamation to raise 75,000 volunteers and to convene the members of Congress. On 4th of 7th Month, in less than one month, 100,000

men were reported as ready, and many of the troops were on their way to Washington and other points of defense.

On the 1st of 6th Month, attended our Meeting for Sufferings, having been lately appointed to fill the vacancy of our beloved Friend, William Stubbs, deceased. The subject of the rebellion and war seemed to engage the solid and deliberate attention of the Meeting, and a short address of caution and counsel on the subject was offered to our subordinate Meetings and members.

Congress met on 4th of 7th Month and there appeared a very determined disposition in the members to put down the rebellion by force as the Secessionists or Rebels would not hear or consider to any thing that could be done, only to acknowledge them as a nation and government. The Rebels were still collecting their troops and preparing for defending their cause, having large numbers about Richmond in Virginia as well as at other points between there and Washington City. There were considerable skirmishes amongst the government troops and Rebels in places. About the 19th of the month, a bloody battle

was fought near the Manassas Junction on the railroad from Washington to Richmond. A considerable number on both sides were killed and wounded. This was sorrowful tidings to the Christian believer to see the disposition that men may get into or come to, this day of gospel light and knowledge. How long will it be before the sword will be beaten into plowshares and spears into pruning hooks, and the people learn war no more, and righteousness cover the earth as waters do the sea?

In 10th Month, attended the Yearly Meeting. It was large and favored. Our Friend John Hodgkin from England attended, as well as other Friends from different Yearly Meetings on this continent. A few days before the Yearly Meeting, our Friend John Hodgkin held a Meeting with the soldiers in the Meeting House, there being about 1000 in camp near Richmond [Indiana]. It was a satisfactory meeting to them. During the sitting of the Yearly Meeting, there was much excitement and stir amongst the people about the war. Yet Friends generally, I believe, kept out of it at the time, and we had many

interesting and favored sittings of the Meeting for Discipline as well as those for Worship. One Meeting for the youth appointed by our English Friend was an interesting season and will be remembered by many in days to come.

The request to set up a Quarterly Meeting in Kansas was granted. It is composed of three Monthly Meetings—Kansas, Spring Grove, and Cottonwood—lately established in that territory, many Friends from Tennessee having removed there since the commencement of the rebellion.

In 12th Month, there were many reports going that Friends in North Carolina have been very much tried since the rebellion amongst them, and some reports that several individuals were executed on account of their opposition to war and the rebellion, as maintaining their conscientious scruples thereof. Yet after a while, the report proved false, and we learned that Friends there had not been molested up to the time of their Yearly Meeting but were favored and held it in the quiet, and the attendance as large as could a been expected. The mail having been stopped as well as other communication with the rebellious states, so that there is but little information going, only what is received from

rebel sources.

1862

In 3rd Month 1862 our Friend Thomas Jay of West Branch attended our Quarterly Meeting, which was a favored season. We are but a small Meeting for Discipline, there being but few members composing it to what there once was, yet I trust there is left a body of concerned ones who feel the responsibility that rests on them of holding a Meeting to the honor of truth and the prosperity of the great cause. Thomas Jay and companion afterwards visited all our families composing it as well as several others who had been members—about 60 families of members and 20 that were not members. A very satisfactory visit it was to all and left a good impression and will be remembered in time to come. I accompanied him to most of the families on our part of the settlement to my satisfaction and encouragement. He like-wise visited Salem Monthly Meeting families. About seven years ago he paid a similar visit to the families of our Quarterly Meeting, which was then, as well as now, to our satisfaction and encouragement.

In the 5th Month, much excitement about the war's two bloody battles lately fought by the government troops with the Rebels, one at Fort Donaldson, the other at Pittsburgh Landing on the Tennessee River in the State of Tennessee. Many lives sacrificed to the demon of war. Many being killed as well as a large number wounded. It is awful to think of the destruction of human life in these two battles, especially in the last where it is said that there were more lost slain than in any battle ever fought on this continent. Still there is two large armies of the Union or government troops, as well as of the Rebels waiting for one another. One is at Corinth Mills and the other near Richmond, Virginia.

Awful to think of the depravity of human nature and where and what war will lead to many on both sides, in groping to be the followers of the Prince of Peace yet take up carnal weapons to defend their conceived rights. What will be the consequences of all this in the awful day of reckoning? It is to our Divine Maker we are accountable whether we stand or fall. But they go into the war as a horse rushes into the battle. Solemn considerations indeed to think of. The Savior declared that his Kingdom was not of this world, and therefore his servants could not fight, and further, that they were ashamed of Him and his sayings before a wicked and adulterous generation. He would be ashamed of them before his Father and the Holy Angels. How awful are these considerations when viewed in the light of the Gospel which breathes peace on earth and good will to men.

Very few peaceful men, it appears, have kept to their principles in these perilous times —from information received from different parts of our country—except the Society of Friends. Many of their young members in places have enlisted in the war, which is cause of sorrow and regret. Yet with us here in our Meeting, there is but few who went into the military service. Three have gone into the regular Army, one into the Commissary Department of forwarding stores, and two or three were gone a few days at the call of our Governor, out of about 40 members subject to the draft or conscript.

Whatever may be the end of this war, it is hoped it will be to the downfall or extinction of slavery, "the sum of all villainess," as attested by that eminent Divine and reformer, J. Wesley. Although it may be a sore remedy, yet we as a nation or government, particularly northern states, are implicated or have given our support to this atrocious system, and now, an over-ruling Providence has taken the cause in hand as I verily believe, and will work for the deliverance and ultimate emancipation of the oppressed, as well as other high-handed wickedness in our land connected to slavery. Oh, may it be applicable to us as a nation as it was formerly, that when the judgments of the Most High are in the earth, may the people have wisdom and virtue.

In the 10th Month, attended our Yearly Meeting. It was middling to large. The subject of drafting men for the war was brought

before the sitting of the Meeting. The war kept several of our young men from attending, as no person was allowed to leave his residence and go out of the state. Yet a considerable number of them from our state as well as Indiana attended as the excitement was somewhat abated. It was a solemn time to many of our dear young men as well as others. And many were prepared to suffer for their peace principles and their Divine Master rather than go into the war. Martial law being declared in Cincinnati a short time before, on account of the City was going to be taken—it was thought—by Southern invaders, caused much excitement in the country.

Yet Friends were favored to hold our annual solemn Quarterly Meeting in much quiet and without molestation, and it was a season of Divine favor to not a few.

Joel Bean returned his certificate to prepare a visit to the Sandwich Islands, granted by the Yearly Meeting of Ministers and Elders in 1860, with satisfactory information that he had performed the visit to the peace of his mind. After the close of the Yearly Meeting, our Friend, Joshua Douglas from Maine, returned home with us and appointed a Meeting next day. It was to satisfaction. He is a little humble man and refrains more than many other Ministers do. He believes in the ancient simplicity in dress and demeanor.

Our Friend, Arneat Black of Greenwood Monthly Meeting, Indiana, daughter of the

late, honored Nathan Hunt, visited the families and parts of families of our Monthly Meeting the latter part of the 10th Month. It was to the satisfaction and encouragement of all I trust. Many sittings were times of favor and renewing of strength as the rain on the thirsty grounds. May it bring forth fruit in due season to the praise of the great Husbandman. Myself and wife accompanied her and companion, Ana M. Pennington, to the families on our part of the settlement to our satisfaction and encouragement.

Our aged and honored Friend father [sic], Joseph Stubbs, having been quite poorly and weakly during the summer, became more feeble in the fall, and his strength failing, he gradually went down and quietly and peacefully passed away without much suffering on the 25th of 10th Month. His funeral took place on First Day, the 26th, in the afternoon. It was largely attended by relatives, Friends and neighbors. After the interment, a large and solemn Meeting was held on the occasion in the Meeting House, where he had been a humble worshipper of his Savior for more than half a century. He was not a

member of the Society at his death, having been for many years a constant attender of our religious Meetings and an honorable man in the community in which he lived. He was disowned from the Society many years ago, some high-spirited zeal getting up amongst some of the members and him, which resulted in his disownment. It was thought by some Friends at the time, as well as years afterwards, that he was partially treated with. How often is it applicable in such times, and we to remember that it is better to err in mercy than in judgment.

The 11th Month was a time of some trial and conflict of spirit in which it seems faith was tried to a hair's breadth, and my poor soul almost overcome with the subjections of the old Enemy of all good. So that for many hours one day, it seemed I would have to give up and fall by the way. Yet after I endured for a season and kept in the patience, light sprang up and—praised be the name of Him who never was foiled in battle or beaten in the field. Towards evening, a ray of light of His was seen and felt by the inner man to that degree that I was once again permitted to

enjoy something of a foretaste of Heavenly good, and my tribulated soul in some degree made to leap for joy on the banks of heartfelt deliverance, going on my way, rejoicing in His once-more- extended mercy to me, an unworthy creature. Praised be His ever-worthy Name.

12th Month, the President, Abraham Lincoln, in 9th Month last, introduced a proclamation declaring all slaves free belonging to Rebels after the first of the year 1863 unless they [the states] returned to their allegiance. It was to all loyal slaveholders who wished to free their slaves, which caused much excitement with the Rebels, but was favorably received by members of Congress. The Rebels being much engaged since the issuing of the proclamation appear to be trying their utmost to sustain their cause and are concentrating larger numbers of troops at and near Richmond, Virginia. The government troops are marching on towards that place so that there is at this time, and for several days past, a bloody conflict going on near Fredericksville, in which several thousand have been slain and likely many more will be

before either side surrenders. The awful calamity of war seems to hang over our country at this time. All that can be said or done by man seems to have but little effect in allaying [sic] with the engaged troops. May He who holds the destiny of nations in His hand interpose for the relief of and the freedom of the Colored Man, and the awful scourge banished from our once-peaceful yet now-divided land and the peaceable reign of the Messiah.

1863

Much excitement during the forepart of this summer, respecting the raids of the notorious J. Morgan into the states of Ohio and Indiana, taking many horses and burning barns, mills, and other buildings in his route. Governor Todd of Ohio ordered out all the militia and all other able-bodied in the counties of southern Ohio for the protection of the state, and many in our midst responded to the call to endeavor to capture him and his company, of which it was said there was several thousand. After a few days, they mostly returned as more came than was wanted and the excitement went off in a short time, and Morgan with some of his principle men were taken prisoners in the northeastern part of the state. How little dependence is to be placed in military operations as Morgan came very near making his escape. After being taken he was put into the State Prison. After staying there a while, he succeeded in making his escape. In the excitement, some three or four of our members went into the hurry and hustle, which shows how unstable the mind is when not placed on Him who said, “My Kingdom is not of this world,” and therefore his servants could not fight.

Our Friend, Mary Roberts, with a woman

Friend, paid a visit to Governor Todd this year, respecting the drafting of our young men into the military service. He heard her attentively and said he could not do anything to relieve them and regretted it, and said all relief could only be obtained from the Department at Washington. He further remarked that he had been furnished with a copy of our Book of Disciplines and had read it with much interest and appeared to understand our religious scruples.

Some frost the latter part of the 7th Month, which nipped the vegetation and on the 29th of 8th Month, a pretty hard frost, which done considerable of damage in some places.

9th Month, a remarkably good season and a large yield of corn—as well as good crops of other kinds of grain—and vegetables. The like having rarely occurred in the past, which no doubt caused the hearts of many to give thanks and praise to our Almighty Father in Heaven for His many favors towards us. It seems that our lives at the present time are cast in pleasant places to what many are who are near the contending armies of this desolating war raging in our now-divided

land.

On account of the indisposition of my aged father, I was prevented from attending several of the first sittings of our Yearly Meeting this year. Some of the latter sittings I attended were favored seasons, and through the condescending of our Holy Head many hearts were made to rejoice in secret, although a backsliding people I fear we are in this day.

A few days after this, our nephew Allen Stubbs' remains were brought home and interned in our burial ground. He had enlisted into the military service in 8th Month 1862 and was marched off in a few days and into battle at Richmond, Kentucky and was taken prisoner. He received a slight wound by a spent cannon ball which did not disable him much. Being paroled, he returned to his father's house to the no little joy of his brothers and sisters. He had for several years previous lived with an uncle in Iowa and some months before his enlistment lived at Westfield, Indiana, so that his return was mixed with joy and grief, and it appeared evident he regretted the course he had taken. A sister said to him, whatever made him enlist. He said he hardly knew for what and remarked he would give all he had in this world to be out of the difficulty.

Being shortly afterwards exchanged [sic], he returned to the army and then marched into Tennessee, afterwards down further into Alabama and Mississippi to near Vicksburg where he was detailed. He went on to a field hospital on the river where he continued several months as an assistant to the physician in the hospital, preparing to take care of the sick and wounded. He wanted to be there rather than be instrumental in taking the life of his fellow man. In the 8th Month following, he took the chronic diarrhea and was removed up to a hospital at Memphis, Tennessee, where he only lived a few days after his arrival there. His younger brother, John H., about the 1st of 11th Month went down to Memphis and had his remains brought to his father's residence where a large company of relatives and Friends attended his funeral, after which a large and solemn Meeting was held on the occasion where much counsel was held out to those present. Although he was a young man who gave much promise of usefulness in his day, but like many other young men was taken in the excitement, and through unwatchfulness partook of forbidden things. Yet after all, his relatives and Friends have more cause for joy than grief, and hope through the pardoning mercy of a dear Redeemer, he was entered into everlasting rest.

12th Month, First Day, the Meeting for Sufferings called a special meeting of their members to consider the subject of drafting our members for the war. As there appeared a disposition in some members in Congress to favor the conscientious scruples of Friends, a proposition was received from Baltimore Friends to consider the propriety of all the Meetings for Sufferings on this continent to send delegates to confer on this important subject. Accordingly, four Friends were appointed to meet in Baltimore in a few days at such a Meeting or conference and we adjourned to meet on the 22nd. I was prevented from attending at this time on account of indisposition at time adjourned to. There were about 40 members in attendance. Those appointed to attend the conference at Baltimore reported they attended and that committees were present from New England, New York, Baltimore, Ohio, Indiana and Western Yearly Meetings; Iowa having not had time to call the Meeting for Suffering together, North Carolina being cut off by the Rebellion. The report of the proceedings of the conference were read and the ancient grounds of our Christian testimony were alluded to in

the report, and much counsel and advice was held to the faithful in the report of this important testimony on all wars and fighting. Many Friends were encouraged in this important movement of Friends in this perilous time.

1864

In 2nd Month, Congress so amended the Conscript Law so as to allow the conscientious scruples of Friends and others the privilege to go into the hospital or amongst the Freedmen or pay $300 for the use and benefit of the Freedmen, which was very trying to some Friends. There was in some places Friends who were willing to go in, and some paid the $300. Yet it was evident that there was in it a compromise of principle. This was very trying to all rightly concerned Friends. Although there was no occurrence in our Meeting except in one instance a member removing here from Indiana was drafted and Friends mostly helped make up the money. I was one that paid some towards it. Yet afterwards had to

regret it and if I was to do it again, I should not or could not pay anything in that way. But sometimes in the excitement, we look too much to others and do not go down into a close examination and judge for ourselves the wisdom of truth, which principle leads out of all error of slavish fear into that Light which makes manifest and in which no deception can live.

Our Friend, Mary Roberts, obtained a Minute from the Monthly Meeting in this month to have some Meetings amongst those not proffering with us in the villages and larger towns in the country around. (Myself and wife having felt a concern to accompany her and her husband in these visits.) The first was held at Seven Mile on a First Day p.m. and was a memorable time to all the people and they seemed well satisfied and invited her to come again. On the following day at 3:00 p.m., we attended a large Meeting in the Protestant Meeting House in Middletown. The last two Meetings were seasons of Divine Favor and were made to exclaim in language of the Apostle, “I perceive of a truth that God is no respecter of persons, but in all motions

them that love and fear Him and wish righteousness are accepted with Him."

Also attended on a First Day afternoon a large Meeting in Somerville and one on the same day of the week at Hamilton with the Colored People. I attended their scriptural school in the morning and after it the Meeting in their Meeting House. Rather a novel sight to us to see so many of this people in a company together. They made a very commendable appearance and appeared satisfied with our visit to them. Their scriptural school is an interesting one and is well conducted. They have a school for common education amongst themselves and manifest quite an interest in their privilege of our state laws in allowing them to organize schools amongst themselves. They have a sufficient number to do so. I suppose there was about 300 present at the Meeting.

In 3rd Month, much excitement about drafting, as a draft was expected to take place as the calls of the President had not been filled up by volunteers. The people are raising among us a bounty to induce volunteers to offer to go which is trying to Friends who feel bound to the support of our ancient Christian testimonies and many are strongly solicited to help make up the bounty fund. A few of our young men as well as older ones contributed to the fund and the money was at last made up, and the people relieved of a draft at this time.

The latter part of 4th Month, the people

were again called upon to furnish more men. There being large companies of militia organized into what was called “State Guards” in our state, who had gone into their organizations expecting to be relieved from being drafted, the Governor of Ohio offered the guards to the service of the President. They were accepted and they were at once ordered out to meet in a few days at different places to continue for 100 days’ service. This seemed to be the most trying time of any that had took place. Having never thought of being taken in such a difficulty, but so it was, they had to go or furnish substitutes; some left their families very destitute of anything to live on for they were not able to hire substitutes. Those that were left generously contributed to the support of their families.

Soon after this there was another large draft ordered by the President, if not filled up by volunteers by the 1st of 8th Month. It is like when one woe was over, behold a greater one came, which caused a very great excitement and was a very trying time with the people. The former remedy again had to endeavor to raise a large bounty to induce volunteers to

offer and ward off the draft. The draft was put off from time to time so that the vacancy was filled up without a draft in our Township, a few being drafted in other places in the County. Yet after that we were relieved from going by volunteers and by paying large bounties from $400 to $500 and $600, and part of it to be raised by taxation on the people. So that it appears that the system of war is fought with many evils, inconveniences, and oppressions, as well as tyranny in the extreme, and well may the old adage be applicable, “The tender mercies of the wicked are cruel.”

There was a large number of Friends drafted in different parts of our Yearly Meeting. Most, or perhaps nearly all, availed themselves of the provisions of the Conscript Law to pay $300 for the benefit of the Freedman, but so far there has not been any of our members drafted except one or two instances in Butler County, and they were [not?] called upon to appear as the quotas were filled without calling on any. We were grateful to the people as well as Friends to be relieved. Yet others viewed the conscript clause for Friends in some degree of jealousy, and it did not set so well as we could a wished. I believe that Friends as a religious body would a fared better and the peace principles advanced more if we had of laid still and simply petitioned our national government with the real scruples we as a religious society held on the subject of all wars and fighting. Although we might a had to suffer, for it is a tried and a proved people the Lord will have. The church of Christ has ever prospered under deep and sore persecution.

The past summer has been a time of an unusual occurrence.

To see how we have in this vicinity been relieved from going into the deadly conflict. May we ever take it as an interpretation of all-Divine Providence and remember His protection and regard towards us in these perilous times. May we be so watchful and in the fear of Him to conduct ourselves. We are endeavoring to follow the dear Redeemer and are subjects of his peaceable Kingdom here on earth.

10th Month, attended Yearly Meeting. It was not so large as usual on account of the war, and drafting of Friends caused them to stay away, yet it was satisfactory. Friends were favored to transact their business in much harmony and brotherly consideration. The Committee appointed last year to consider the scriptures of our discipline reported amendments and some changes on which the Meeting sat for two days and received deliberate consideration. The Meeting approved and a good degree of unity and good feeling was expressed by Friends at the adopting of it. There was two subjects which claimed more deliberation in the Meeting than all the others did. The war was considerably discussed, but was left nearly as it had stood for many years. The others on our members joining secret societies or connecting themselves with such was considerably denounced. Also some amendments were made but not as much

restrictions as perhaps might a been. But there was a disposition in many Friends in places to join in things that are not for the best, especially the young and inexperienced in these perilous times. There is an improvement in many of your youth in our various Christian testimonies, especially in younger families that are coming up. May they be strengthened and encouraged to hold on their way. Several Ministers from a distance attended and much counsel and advice was given. The Meeting closed under a very solemn feeling.

After Yearly Meeting we concluded to send our daughter, Martha Ann, to the Boarding School, or Earlham College as it is called, the winter term commencing the 12th of 10th Month, and she entered as a pupil in the preparatory department.

My aged and honored father was quite poorly and feeble during the latter part of summer and for part of 10th Month, and about the middle of the month he was taken much worse and continued to get weaker and gradually declined away and peacefully closed a long life on the 30th of 10th Month in

his 87th year. He prayed through some very trying seasons during his last sickness, and at times had some gloomy foreboding of his acceptance with his dear Redeemer. But he made his close and seemed much more resigned. He peacefully closed his time here on earth and we are consoled in the belief that in the pardoning mercy of the Savior, he found acceptance with his dear Redeemer and entered into everlasting rest. His funeral was on Third Day morning, the 1st of 11th Month and was pretty largely attended. After the internment a large Meeting was held. The people generally coming in to the Meeting House where he had been a diligent Attender for near half a century. It was a solemn Meeting. He was the last survivor of the Friends who had families that emigrated from Columbia County, Georgia in the year 1805 on account of the baneful effects of slavery. He, in the autumn of that year, settled on a farm about one mile south of West Elkton where he lived nearly fifty years. The last eight years, he lived with John, his son in the village.

In 11th Month this year, Ann Marmon, a

young Minister of Whitewater Monthly Meeting, visited the families of the Meeting; also about fifteen families of some of those who were not members, but who were in the practice occasionally of attending our Meeting. In all about 67 sittings. A satisfactory visit and leaves a good impression on many minds.

In 12th Month, attended our Quarterly Meeting at Salem. Five Ministers were in attendance from other places, both far and near, without any previous knowledge of each other attending, to wit: Daniel Williams; Nathan Douglas of the State of Maine; David H. Bennett of the State of New York; John Elliott of Ohio; and Eli Newlin. It was a rather remarkable time, especially on First Day. The testimonies on First Day were directed pretty closely to the unbelievers and those that are endeavoring to invalidate and do away with the plan of salvation and atonement of our dear Redeemer. This class, of whom several were present, were powerfully sermoned. This doctrine might do well to live by. But when the trying hour came for us to leave this world, it would not do to die in vain. It

would be for us to call on the rocks to hide us from the frowning of an offended God. It was an alarming time.

1865

1st Month, the 5th, I left home early this morning to visit Earlham College, Martha Ann wishing for some of us to come up again (her mother being up some time ago). I got on the morning train at Camden and arrived at Richmond in about an hour and walked out to the College about a mile. I arrived just before Meeting set. It was an interesting occasion to see so many young people collecting at their usual weekday Meeting and the comely order and sittings that pervaded this large and beautifully open young people. A pleasing sight indeed. The Meeting was held in silence except a short supplication by one of the teachers, after which the muting loud [*sic*]. The scholars leaving in relation as when they took their seats.

We afterwards went down to the parlor where Martha Ann and Sally Jones came in to see me and appeared glad that I had arrived in time to attend Meeting. We pretty soon

went down to dinner where the same order was observed as at Meeting in taking their seats. I spent the afternoon walking about the premises and heard one or two classes recite. I spent some time in the evening in social intercourse with the superintendent, very agreeably, respecting the school. In the evening before returning to rest, we all collected in the reading room. After a suitable praise, the superintendent read the 12th Chapter of Numbers, which after a solemn praise, we all retired to rest.

In the morning at breakfast, after all had eaten, the 4th Chapter of Acts was read. All returned to their different apartments in their usual order as before. After returning to the parlor and spending a few minutes with Martha Ann and Sally, we took leave of each other and I started for home.

After spending a day and night in the interesting institution of learning I was glad of having the privilege of spending time talking with the superintendent as well as teachers on the committee appointed to the charge of the Yearly Meeting for the improvement of the pupils, manifest both in literary learning as well as religious instruction. It was time well spent by me and will be remembered in days to come. There is about 175 pupils in attendance: 100 boys and 75 girls. The largest attendance since the school was opened.

In 2nd Month, our brother, John Stubbs, died very suddenly. He had been complaining some for about two weeks. In going in to see him on Fourth Day morning, pretty early, I saw he was quite poorly. A few hours after, I again called and saw he was getting worse. The Doctor being present said he appeared to be in a critical situation and wished counsel sent for, which could not come until next morning. It seemed little or nothing could now be done to retrieve him. He gradually weakened away and peacefully closed his life on Fifth Day morning about 2:00 a.m., the 16th of 2nd Month, 1865, aged about 64 years. He seemed unconscious for several hours before he died and never spoke after the morning he was taken worse. It was a very trying time to his family to have to part with him in so short and unexpected time. Yet his family and Friends have the comfortable hope and belief that he is at rest with his dear Redeemer in the mansion's eternal rest. His funeral took place on Sixth Day after a large attendance of relatives and Friends. After the internment a large and solemn Meeting was held.

Our friends, Sam and Jane Jones, having

removed some time ago from Honey Creek Monthly Meeting settled with us, Jane being a minister. In 2nd Month, our Friend Jane Jones obtained a Minute from our Monthly Meeting to visit the families belonging to our Quarterly Meeting which she attended. She had some public Meetings in several of the villages around.

In 4th Month, our Friend, William Beard of Salem Monthly Meeting, and David Huddlestone, his companion, visited the families generally in our Monthly Meeting, besides several families that once had been members. A satisfactory visit I trust it was to all. He was much favored in some families and his labors leave a good impression on many minds and it will be remembered in days yet to come.

A time of much excitement in our Country. The reported victory gained by the troops of our government over the Rebel Confederacy seemed to rain acclamation of joy in many hearts at the termination of this cruel war and rebellion. As the Rebel armies surrendering and the prospect of the return of peace once more to our beloved country was very consoling to every Christian patriot and statesman.

But alas, our high expectations of peace were frustrated by the sorrowful tidings of the assassination of our honored President Abraham Lincoln on the night of the 14th of

this month. He was shot in one of the theaters in Washington by a wicked man by the name of Boothe [*sic*]. The sorrowful news spread like lightening through the land. Everything was wrapt [*sic*] in gloom and mourning for the loss of so great and good a statesman. Time passed on and the shock seemed to pass away, and the Vice President Andrew Johnson was installed into the office of President, and I hope it was a good lesson to the nation, not to put more confidence in man, but place all in Him who holds the destiny of nations as well as individuals in his hand.

A very extremely wet season for planting. As much so that there was but little done until very late. Yet after a time, the weather became better and planting and sowing was done through very late in 6th Month. After which the rains came on again and injured our wheat considerably so that there was not more than half a crop.

1st of 6th Month, attended the Meeting for Sufferings at Richmond, the members were generally in attendance. The suffering conditions of Friends in the South, particularly in Tennessee, claimed the sole deliberation of

the Meeting and resulted in appointing two Friends to visit Tennessee and relieve them as much as possible and as our subordinate Meeting directed. Two Friends were appointed to visit our Friends in Tennessee and render all the relief they can for their comfort who have been favored to maintain our Christian testimonies in regard to the Great Preserver of Man for His watchful care over them in these severe trials.

After my return, the subject of offering funds for our Friends in Tennessee was opened in one of our weekday Meetings and over $60 raised. Our Friend, Owen Edgerton of Whitewater Monthly Meeting, paid a satisfactory visit to many of our Friends in the first part of 6th Month this year.

A time of deep wading, as it were, in the mindly [*sic*] waters of discouragement, which was no doubt permitted in mercy to attend my pathway at times for several weeks, so that I was almost ready to give up all hopes. Yet in some of these smart tries and proving reasons, the patience and responding confidence in the arms of power, which has never failed to relieve His humble dependent children. I was made to rejoice on the banks of true heartfelt deliverance of which I was in some degree permitted to experience, unworthy as I feel to be and to rejoice in His ever-worthy name, who is forever worthy of all honor, praise, domination, and majesty, not only now but henceforth for evermore.

At Monthly Meeting in 8th Month, a

committee, having been appointed in Quarterly and Monthly Meetings previously, attended our Meeting as our new discipline to review the appointment of Elders. The committee proposed that a large number be added to the number of Elders now standing, which was somewhat trying to many families, but after an expression of unity of the former Elders, when the subject was laid before the Meeting, it was proposed that the appointment stop here and that it was a sufficient number. This was freely united with by Friends generally. This caused some of the committee to reflect on the Meeting and become excited. Yet Friends were favored to maintain their ground deliberately considering the subject, and all appeared satisfied and quietly passed away from it, except a few of the committee who were the cause of this unpredicted subject. When we undertake to do the honest work in our own wills and strength, we are sure to fail, which was the cause of the instance before us.

In 10th Month, attended several of the sittings of the Yearly Meeting, which were interesting and solemn seasons. Our English

Friends, Joseph B. Bealthwait and Joseph Craftsfield, were present with several Ministers from other Yearly Meetings on this continent. $30,000 was directed to be raised by our subordinate Meetings for the benefits of the Freedmen. Our Friend, John Henry Douglas of Center, Ohio, was liberated by the select Yearly Meeting to attend the extension service in the ministry to Friends and others in Great Britain and other parts of the European Continent.

11th Month 7th, attended a called Meeting for Sufferings on the subject of the Colored People. An interesting and appropriate memorial was prepared to be laid before the legislature of Indiana on the rights of the Colored People and asking them to repeal the obnoxious laws which bear heavily and oppressive on them who incline to settle in the state. Also a memorial was prepared to be presented to Congress at a suitable time respecting the rights of the Freedman of the South and the Colored People generally.

12th Month, attended Quarterly Meeting at Salem, a satisfactory Meeting. A committee was appointed to attend the Monthly Meeting

with the Advice and visit the families as far as way opens. The committee attended our Monthly Meeting on Fifth Day 21st. Their company and services were satisfactory and encouraging, after which they visited all or nearly so four families to satisfaction and their encouragement, I trust.

25th of 12th Month, our long absent brother and sister, Robert and Delilah Stubbs, who after several sojourns in Iowa for the last four years and living in the Colorado Territory, arrived at our home. We had a joyful greeting, being about 10 years; although joyous in some ways, yet other ways painful. As several of the connections came in during the afternoon and evening, that loved ones once here had left this state of probation and gone to the land from where no traveler ever returned.

Our brother and sister look well and not much broke in the time since leaving here. Their daughter, Hannah, was with them. She is an amiable young woman about 22 years old. William A, a small lad, and their little girl, Flora about 4 years old, is with them. They seem to enjoy the visit to their native land very much with their Friends and

relatives. They left Denver City about the 1st of 10th Month and were about 6 weeks crossing the plains to Iowa. They stayed in Iowa a short time, then went to brother Joseph H. Stubbs in Lake County, Indiana. They stayed two weeks there, coming to Wayne County, and stayed awhile before arriving here.

Some two or three weeks after arriving here, they had the very shocking and heart-rending intelligence of the death of their daughter, Lucy Ann, wife of Phillip Miller, which occurred about the 20th of 12th Month, after a very short illness. It seemed almost for a while to overcome them, as they never had an account of her sickness before her death. Yet after a while, they became resigned to the sad stroke and bereavement, believing that the dear departed was, through the mercy of the dear Redeemer, into a mansion.

1866

Our relatives stayed during 1st Month and 2nd Month of 1866, visiting their connections as well as many Friends and neighbors and enjoyed much satisfaction in their sermons of

social intercourse. The attended many of our religious Meetings and received much interest with us as well as we with them. Yet the time arrived when they had to leave us for their far-off, distant home. We all attended Meeting on First Day, the 10th of 3rd Month, which was annually a solemn and favored Meeting, and allusions made and petitions offered up by Mary Roberts and others to the Throne of Grace for the preservation of our dear relatives who were about to leave us for their home. After Meeting, many came forward and bid them a long, and perhaps a final, farewell. It was a solemn time. They, with many connections, came to our house and took dinner with us. Many came in during the afternoon and evening to bid them farewell. The others came next morning, and we too took our final leave with desire for each other's preservation; it was a solemn parting. I furnished them with some books—Stephen Greblett's [*sic*] *Life Journey and Observations*.

In 2nd Month, our Friend, Mary Roberts, laid before our Monthly Meeting a concern to visit in gospel love the Meetings of Iowa Yearly

Meeting as far as way opens, particularly remote Meetings and some Meetings in Western Yearly Meeting. Much unity and sympathy was felt and expressed, and they encouraged her to attend to the prospect as truth opens the way, which was fully endorsed by the Quarterly Meeting. In 3rd Month, Delilah Stubbs was liberated to go with her as companion; also our young Friend, Eli Kenworthy, as assistant companion.

In 5th Month, our brother and neighbor, Joseph Mendenhall, died of an illness of some two weeks. He had a birthright in the Society. (He was my stepmother's second son.) But moving out of Society he suffered himself to be disavowed for more than 30 years in much of an unconscientious and indifferent state of mind, and he raised a large family of children. But being taken down very sick, he seemed apprehensive that he should not recover and lamented very much his folly and misspent time, and the duties he should have attended to, but now it was too late. I almost daily during the latter of his sickness visited him. He frequently told me if spared to live, he should endeavor to live entirely a different life

to what he had lived. A life devoted to his Lord and Master. He frequently wished to hear the Bible read through the day and seemed comforted in these sessions of reading retirement. He gave much comfort to his children and near his end expressed that this peace was made with God. A large and solemn Meeting was held at his funeral.

In 6th Month attended our Quarterly Meeting held at Salem. A pretty good Meeting. Milton Winstow of Back Creek attended. He had an appointed Meeting with us at Elk Creek on Second Day. It was pretty well attended, a comfortable Meeting. At Monthly Meeting on Fifth Day following, our Friend William Beard of Salem attended, a satisfactory time. At 6:00 p.m., he had a Meeting with the Colored People. Several of them attended. An interesting opportunity for which they appeared thankful. On Sixth Day 22nd in the afternoon, he had two small Meetings with the refugees lately from Kentucky on Elk Creek, a mixed race of human beings. They appeared satisfied with what was said. I hope it will do some good. They never had any education. They are now sending their children to school.

On Seventh Day 23rd at 3:00 p.m., we had a Meeting on Brown's River with the Colored People. A considerable number attended with some white people, a satisfactory Meeting. There is several Colored People living in this place at the present time. They are mostly engaged in chopping wood. They are getting along pretty well. They are an interesting class of their race, temperate and industrious. We parted with them under feelings of deep sympathy and Christian regard. They appreciated much attachment to us as well as we to them. Lewis and Martha Ann Taylor, as well as myself and wife, attended with William and his companion, John Davis.

On First Day 24th, we went as companions with William Beard and other Friends to Hamilton to attend the Colored Scriptural School at 9:00 a.m. and also the Meeting for Worship with them at 11:00 a.m. Both the school and Meeting were satisfactory. We dined at the Widow Lymms', an interesting woman.

On next First Day, 7th Month 1st, attended with the aforesaid Friends, also with J. and M. Kenworthy, at Oxford with the Colored People

at their scriptural school at 9:00 a.m. A large and interesting school, about 100 in attendance. A more interesting scriptural school I never attended amongst white people. We attended Meeting at 11:00 a.m., a pretty large attendance. A good outing to us and appeared satisfactory to them. Much was said, and may it fasten on the minds as a nail in a sure plank. We arrived at J. Jacksons', an interesting family of Colored People. We returned home in the evening and felt well-satisfied with our visit to Oxford. There appears to be a very interesting class of Colored People living there who appear to manifest much interest in the education of their children, which was encouraging to us.

In 9th Month at our Quarterly Meeting, our Friend, Wright Book and his companion from Vermillion, Illinois, and Charles Fleoffers of Richmond attended. Our Friend, William Beard of Salem Monthly Meeting, laid before us a concern to visit in gospel love the approaching Yearly Meeting of Friends in North Carolina and its subordinate Meetings, which was weightily considered and sympathy and good was felt and expressed for him, and

he was encouraged to attend to his prospect. It seemed it might be an evening sacrifice required of him, he being in or near his 80th year.

In 10th Month, my brothers, Henry and Samuel from Iowa, were in here on a visit and also to get the balance of our aged father's estate. I endeavored to settle with them as well as I could, but not to as much satisfaction as an Executor as I could a wished, after giving way to and sacrificing more than justice demanded.

In this month, Samuel and Jane Jones removed to Dutch (Duck?) Creek, Indiana after staying over two years with us. At our Quarterly Meeting in this month at Salem, Elwood Ashburn from Iowa and Mary N. Hadley of Springfield, Ohio attended a pretty satisfactory Meeting. They attended an appointed meeting at Elk on Second Day. Also Elwood attended our Monthly Meeting on Fifth Day following.

1867

At Monthly Meeting in 3rd Month, our Friend, Mary Roberts, was liberated and

obtained a Minute to attend Fairfield, Center, and Miami Quarters and to appoint some Meetings in towns and villages around in our country. Also to visit the Infirmaries of Preble and adjoining counties. Martha Ann Taylor is to be her companion. On the 24th we attended with them an appointed Meeting at Jacksonburg at 3:00 p.m. Although small it was satisfactory. Also on First Day at 3:00 p.m., 4th Month 21st, we attended with our Friends an appointment at Green Bush near where we formerly lived, pretty large and satisfactory.

5th Month, attended Miami Quarterly Meeting with my wife, she being one of the committee appointed by last Quarterly Meeting to visit the three Eastern Quarters on account of a request for the privilege of holding a Yearly Meeting to be held at Wilmington, Ohio. Several of the committee were present and it was a pretty large Meeting. Having not attended it for several years, it was indeed satisfactory to mingle with many Friends again. We lodged last night with our friend, Achilles Pugh, in Waynesville and after Meeting today, dined

with our friend. We rode to Springboro, eight miles in the evening and stayed with our kind Friends, David Miller and family. We attended Friends Meeting on First Day of 6th Month at which our friend, Irone Jay of Indiana, attended. Also Zeri Hough of New Garden and Isaac had Meeting [sic]. It was a pretty good Meeting though the attendance small. Dined at John Hadley's and went for home in the p.m. And arrived late in the evening, about 16 miles.

In the 6th Month, attended our Quarterly Meeting at Salem, satisfactory and encouraging Meeting, particularly on First Day. Our friends Elkanah Beard from Cherry Grove and John Jessups of Dover attended. Our friend Elkanah had an appointment Meeting with us at Elk on Second Day at 1:00 p.m., pretty large and satisfactory. John Jessups attended our Monthly Meeting on the Fifth Day following. We visited several families on Sixth and Seventh Days. On First Day, attended two of Mary Roberts' appointments a few miles distance. In the evening attended a Meeting at the funeral of our young friend, Sally Jones, a solemn and

good Meeting, pretty well attended. On Second Day morning, our friend John had a Meeting for our members, pretty well attended, yet not as satisfactory as other Meetings had been, that Christian charity was wanting in some of his expectations.

9th Month, our Quarterly Meeting held at Elk was a pretty good Meeting on Seventh Day. On First Day, it was very largely attended by other people, which is generally the case at this time of year with us. Thomas Jay of West Branch very acceptably in attendance.

10th Month attended our Yearly Meeting. Pretty large and most of its sittings were solemn and encouraging sermons. There seems to be a class raising up with us in many places who appears very active and proffers much concern for the cause. Yet it is to be feared that they have not got deep enough to be established on the immutable foundations, the Rock of Ages. Several Minutes in attendance from other Yearly Meetings on this continent. Our young friend, John Henry Douglas, returned to the Yearly Meeting of Ministers and Elders the Minute granted him two years ago in order to perform religious services and

a visit to England, Ireland, and three other parts of the European Continent. Soon after Yearly Meeting we organized again our First Day School for Scriptural Instructions, with a prospect of keeping it up during the winter, which has been pretty largely attended.

11th Month 3rd, our aged friend and brother, Charles Swain of Eaton, Ohio, a Minister of the Methodist Church, attended our Meeting on First Day. Very acceptably. Had much to communicate. Pretty good attendance of Friends and others.

12th Month 15th John L. Fall, a Minister of the Wesleyan congregation of New Paris, Ohio, had an appointed Meeting with us on First Day p.m. at our Meetinghouse. Pretty well attended and satisfactory. A few days after attending Quarterly Meeting at Salem, our nephew, Job Smith of Cedar Creek, Iowa, returned with Friends here a First Day evening and visited several families during the week, until Fifth Day. At our Monthly Meeting which he attended, the proposition for recording our friend Martha Ann [Taylor], a Minister in the Gospel, was laid before the Meeting. While considered and labored with, she was

acknowledged accordingly. It was a good Monthly Meeting. Our Friend Job Smith visited several more families during this week and again attended our First Day Meeting. Also our friend, Martha Watkins of Goshen, Ohio, attended and Nathan Ogleby, a Minister of the Methodists in Middletown likewise attended. A large and favored Meeting, in which all the Ministers exercised their gifts to the satisfaction and encouragement of all present.

1868

Cold weather during the 1st of 2nd Month this year. The ground hard frozen all the time, considerable snow fall. Allen Jay, a Minister of Greenfield Monthly Meeting in Indiana, attended our Monthly Meeting in 2nd Month. A good and favored Meeting. Also Stephen H. Leas of New Garden attended with a prospect of visiting some of our younger families. He was encouraged to attend to this concern. Our friend Allen Jay is a young Minister and appears much concerned for the cause and I trust is doing much good in the exercise of his valuable gift. May his labor have the right effect with us. In the latter part

of the 2nd Month and first part of 3rd Month, Warvel L. Francis, a United Brethren Minister, and D. Lancaster, Methodist, attended some of our weekday Meetings. He had some short communications to deliver amongst us which were satisfactory. They with others were attending a “protracted Meeting,” as they called them, at the Union meetinghouse in West Elkton, which continued for several weeks in which there seemed to be much excitement and many joined in prosperous conversation. Some few of our young members joined in it. It was hoped that there would be a change wrought and amendments of life begun in some at least of the reckless youth of our vicinity. But I am sorrowful to relate that most of them pretty soon went back into their former habits of sin and frivolity. A few seemed to continue in their preferred conversations and seemed to be changed in heart.

In 3rd Month, our Quarterly Meeting was pretty well attended by Friends here as well as by a few from Salem. Levi Jeppart from Richmond and Rufus King of Walnut Ridge attended and Vienna Johnson of Cherry

Grove attended. A satisfactory Meeting. Much was communicated and I hope lasting impressions made on some minds. Our young friend Rufus King seems to have a very peculiar gift and speaks with much feeling, yet not an acknowledged Minister.

He is a native of North Carolina and in the late rebellion was pressed into the Rebel Army and afterwards made his way into the Union Army. Although he says he was sensible when first taken that war was wrong and inconsistent with the Gospel, yet having no knowledge of the Quakers and their principles. He says he could never raise a gun or weapon to kill a human being. During a skirmish or battle while in the Rebel service, he was ordered to fire on the enemy but refused. The officer broke out in very profane language that if he did not attend to orders, he should be shot. Rufus told him he could not take the life of a fellow being on no occasion whatever. Whilst they were conversing, a ball hit the officer on the head and killed him instantly, which made deep impressions on his mind, confirming the attitude of his course.

Soon after, he got into the Union Army, and being released he came to Indiana where he joined a religious society, but not feeling satisfied, he became acquainted with Friends and their principles, which were in accordance as he believed, especially in respect to war doctrine, and he soon joined the membership with them. He seems now to be an able advocate for the cause of his Redeemer, although only engaged in the work of the Ministry for but a few months past.

Our young people as well as many of our older Friends seem very much interested in him and his labors. I saw him at last Quarterly Meeting at Richmond and felt much for his getting along and advancement in the cause. He seems to have improved in his gift very much since then; as some young people, a few of our members included, attending Meetings in the village became awakened, or perhaps somewhat excited in relation to the

salvation of their souls, it was no doubt a solemn time with some. At least it will have some effect on their minds for good. Some few of them have appeared in our Meetings in communication with a spreading of the goodness of the Lord in their souls, which was encouraging, and I trust will have some effect with them in turning them from their evil ways to their Redeemer who is waiting to be gracious to all who sincerely call upon His name.

At our Monthly Meeting a few days after Quarterly Meeting, Jesse L. Hartley, a Minister of Gilead Monthly Meeting, Ohio, was with us. Levi Francis, a United Brethren Minister, asked permission to sit with us, which was granted. It was a favored Meeting. Several of our young Friends attended and I trust were encouraged and strengthened in their Zion-bound journey. It was an interesting Meeting to all.

The Meeting appointed in the evening by our friend Jesse L. Hartley was largely attended by our young people. A remarkable and favored opportunity. There was a singular circumstance that took place in the Meeting. Rather an unusual affair. Lewis Francis attended and spoke considerable and at one time proposed to sing a Hymn, as he thought in the way that R. Barclay treated singing in his valuable Apology. After making some remarks on his exercise before commencing the Hymn, at beginning he was touched by one of our Elders sitting by his side and whispered to that he was out of order, and he was taking up too much of the time of the Meeting, which was our friend Jesse L. Hartley's appointment. He then said to the Meeting that it was suggested to him he was taking up too much time of the Meeting and sat down.

It was very trying to several present. Our friend spoke considerably afterwards to several present. The Meeting closed pretty satisfactory. Lewis' sermon very much tried the members, but after a pretty free interview

with him after the Meeting and next morning, he seemed to be sensible that he was out of his place, and if he had understood things better, he would not have attempted such an exercise. I think it was more for the want of information of our principles, and perhaps self-activity or anxiety with him, that caused him to do all he did. He had been looking forward to joining Friends and had withdrawn from the Brethren. I believe he was an honest seeker after the good and the will of his Divine Maker. May he be preserved in the patience and simplicity of the truth which leads out of all self-activity and anxiety. He attended our Meeting occasionally. Living several miles off, he finally left off and continued to preach as an independent Minister.

On the 2nd of 4th Month, Murray Shipley of Cincinnati brought several children from the Home in that city to our weekday Meeting in order to put them out amongst Friends and others to raise. They all found homes except one or two. We took one to raise, a girl; Ann Eliza Brown is her name, about ten years old. She appears to be an intelligent and

interesting little girl. She was only at the Home a few days, and it appears she was born at Charleston in Virginia and was one that has been raised well, far above the common children in the streets of our large cities.

Our Quarterly Meeting in 6th Month at Salem was pretty well attended. At our Monthly Meeting in the following week, William Brown of Salem attended with a Minute from his Monthly Meeting to visit our families, which he attended to, and some Meetings with Colored People in Brown's Run, Hamilton and Oxford. He still appears lively in his gift and much concerned for the prosperity of our religious Society and retains his mind in a remarkable degree, he being 80 years old or upwards.

The committee appointed, in the late Quarterly Meeting, to join committees in Monthly Meetings to review the Elders in the 7th Month, reported all the former Elders with an addition of two more, which passed the Meeting pretty satisfactory—my beloved wife once more on the women's side and Marmaduke Mendenhall on the men's.

In 8th Month attended Monthly Meeting at Salem with others of the committee appointed in the Quarterly Meeting to review the appointment of Elders. After conferring with their committee from their Monthly Meeting, we were united in proposing that some Friends be continued in their Stations (except two who had lately removed) with one that had been left off heretofore who should be added to their number, which passed the Monthly Meeting satisfactory. This new rule adopted in our discipline seems to not work so well in many places in the limits of our Yearly Meeting. I think it will be sent up for recommendation by some of the Quarterly Meetings to the Yearly Meeting. It is a rule that has never been adopted by any Yearly Meeting, either in Europe or America, only Indiana. Some Friends of other Yearly Meetings accept the belief that the sooner it is removed from our discipline, the better it will be for us.

Quarterly Meeting in 9th Month was pretty well attended. Jesse Johnson and companion from Cherry Grove, Indiana attended. A favored Meeting on First Day, not so large an

attendance as is the case at this time of year on account of much rain having fallen. Our friend Jesse visited some families of the aged and infirm.

Attended Yearly Meeting this year. Pretty large and many of its sittings were seasons of Divine favor. Much business came before it. On the subject to assist Friends in North Carolina and the subject of education and schools. About $1000.00 was subscribed in the Meeting and the same sum directed to be raised by the subordinate Meetings the ensuing year to aid the Baltimore Association in the good work going on in the South. The subject of reconsidering the Clause of Discipline on the Appointment of Elders as contained therein came up on the reports of three of the Quarterly Meetings, which was committed to a committee taken from all of the Quarters and to report to next Yearly Meeting. The committee met at the close of the Meeting, and it seemed the rule had not touched well in many of the Quarterly and Monthly Meetings from the expression of Friends. They adjourned to meet in 6th Month next. Although there appears to be some contention amongst us and confined to some extent to Ministers, which was a cause of sorrow. The subject of establishing a Yearly Meeting at Wilmington, Ohio came up on the report from three Eastern Quarters. After receiving some consideration, it was referred to next Yearly Meeting. The Meeting closed on Third Day under a feeling of solemnity.

In 10th Month, our friend Martha Ann Taylor was feeling liberated to visit Friends in Tennessee, which service she performed in about three weeks and returned her Minute to the next Monthly Meeting, expressing that she attended to the concern of the peace and satisfaction of her mind. Friends in those parts suffered much during the war. Some of their Meetings were dropped under severe trials to which they were exposed. The Quarterly Meeting at Lost Creek was suspended for some time, but now their Meetings are reviving and some that went to the North are returning. Both the cause and prosperity of the Society is increasing not only in Christian interest, but in numbers, which was cause of encouragement.

Our Quarterly Meeting in 12th Month at Salem was a pretty good and favored Meeting. Miles Mendenhall of Springfield and Priscilla Hedgecock of Ripe Creek, Indiana attended three services. They were satisfactory and encouraging. Priscilla had an appointment at Elk on Second Day and visited some of the aged and infirm to satisfaction and their encouragement.

In the 1st and 2nd Months of this year, there was again efforts made by Friends to secure further subscriptions for building a new school house as the subject had been laying for some time. There seemed much more interest manifested by other people as well as by Friends, so that at the Monthly Meeting in 2nd Month, report was made that about $2000.00 was subscribed. After being deliberately considered, the subject was left with a committee to solicit further subscriptions, and that if $3000.00 was secured so as to put up such buildings as to make it a grade school. At next Monthly Meeting, the committee reported about $2850.00, and the Meeting felt an interest in the concern of education and, many Friends not being willing to drop the subject, went into further subscriptions; and $156.00 more was added by men and women Friends, and a building committee appointed to proceed with the work.

Our Quarterly Meeting in 3rd Month was held here at Elk and pretty well attended by Friends here and from Salem. William

Laughton of Raysville, Indiana very acceptably in attendance. He had a Meeting at the Union Meeting in West Elkton at 3:00 p.m. on a First Day, which was largely attended by Friends and others, as well as the Meeting in the morning at Friends Meeting House.

In 6th Month attended our Quarterly Meeting at Salem, although small it was satisfactory. Thomas Hannate of Miami and Thomas Miller of Springsboro attended. Visited families at Salem and in a few days afterwards came back to Elk and proceeded in visiting our families and attended our Monthly Meeting during the week. Also had an appointed Meeting in the Union Meeting House in our village, which was small though satisfactory. I accompanied them to most of the families and it was truly an encouraging and satisfactory visit. They had much to communicate in some families and left a good impression on many minds. Our Friend Thomas Arnett being in his 78th year, it seemed like being a farewell visit to us here. He has long been engaged in his Master's service.

In 8th Month attended Salem Monthly

Meeting as one of a committee in care of some difficulties in that Meeting. We found, in examining things, that Salem had in some way sown the seeds of discord amongst them. In committee, I trust, we were favored to reconcile in a good degree the difficulties and misunderstandings amongst them and left them with peaceful minds.

On the 7th of 8th Month, there was a very singular eclipse of the Sun. The most total darkness of any eclipse for a number of years. A person could barely see to read. It reminds us how the great planetary system of worlds moving on in such harmony from time to time by the great Author, that man is brought to explain in the language of the Psalmist, "What is man that Thou are mindful of him, or the son of man that Thou does visit him?"

At Quarterly Meeting in 9th Month, Thomas Jay of West Branch attended a satisfactory Meeting. The Meeting on First Day large and interesting to all, no doubt as they are frequently large this time of year.

10th Month attended Yearly Meeting. The first sitting rather smaller than usual. Several

of the representatives failed to attend on account of sickness and for want of means to pay traveling expenses. No Friends or representatives from Spring River Quarterly Meeting in Kansas. Another Quarterly Meeting by the name “Hesper” was established, and committees appointed to attend the opening thereof in 3rd Month. The name of Kansas Quarterly Meeting was changed to the name of “Springdale.” A proposition from the Quarterly Meeting in Kansas was introduced by them regarding the Yearly Meeting for the establishment of a Yearly Meeting at or near the City of Lawrence. It was considered and referred to a committee appointed to visit them and report of the possibility of granting their request next year. The subject of the Wilmington Yearly Meeting in Ohio, after being deliberated considerably, was under very good feelings of brotherly considerations. At Monthly Meeting in 10th Month, the [school] building committee, appointed in 3rd Month last, reported that they had endeavored to attend their appointment and that our neighbor and worthy citizen, Richard W. Randall, had donated a lot of 2 ½ acres of

land for a building site valued at about $250.00, adjoining the south side of our Meeting property, and that the committee had erected a good substantial building. It is 52 feet long by 32 feet in width, two stories high, with a vestibule or stairway in front two stories high, at a cost of about $5,200.00. The lower part is to be in two rooms of about 30 feet by 24 feet each, for school rooms. The upper [part] to be in one for a lecture room as well as other purposes. $224.00 was realized from the sale of the old school house and lot. Also seats for about 30 scholars, and 2 stoves that had been procured from the legacy left by my aged father's will to Elk Monthly Meeting, amounting to about $175.00. A few other small donations amounting to about $3500.00, the whole cost of the building. A committee was appointed to superintend the school, which is expected to commence the 1st of 11th Month.

A few days after Monthly Meeting, according to instructions by others outside of our Religious Society, the committee met and called in A.W. Randall and Dewitt C. Stubbs to form a Board or Committee; their names (to wit): Asa Talbert, Hiram Stubbs, William J. Kenworthy, and Joseph Maddock on part of

Friends. It was the understanding that the school is to be under the care of the Society of Friends of Elk Monthly Meeting.

1870

In our 1st and 2nd Month Meetings, whilst the School was in session, the committee frequently attended and were pretty well satisfied with the progress of the scholars in their library studies. Their conduct at Meetings were generally satisfactory though some few scholars declined to attend the Meeting on weekdays. Two or three scholars left after the first week because they thought it having too stringent rules. But the School progressed on to the close with but little interruption, which was under the care of William Kenworthy as Principal and Sally Neddish, his assistant.

On the 11th of 3rd Month our aged and worthy Friend, Elvira Townsend, who had lived with her children in West Elkton a number of years with Elisha and Elizabeth Stubbs, died age 102 years and 4 days. She was a remarkable woman; she retained her

mind in a good degree to nearly the last. She was sick only a few hours. Her funeral took place on the 13th. A large attendance of Friends and others on the occasion. A solemn Meeting was held (it was First Day) on the occasion.

Our School closed about the 1st of 3rd Month, having been in session 18 weeks with a vacation of one week. There was a large attendance. It seemed pretty satisfactory. The average in attendance was about 48. A summer session is to begin in a few weeks. Our Quarterly Meeting in 6th Month at Salem was small as to members, several families of members of Salem having removed since last fall. Miles Mendenhall of Springfield, Indiana, attended the Yearly Meeting. Although small on Seventh Day, it was solemn and satisfactory. On First Day, the Meeting was large and a solemn and interesting session. It seemed in the declining condition of our Quarterly Meeting and it would have to be discontinued. Yet I trust we will be indulged with the privilege of a Quarterly Meeting as long as the Yearly Meeting thinks it right and the truth will justify. This seems to be, I

believe, the feeling of the committee at this time.

Many times during the summer, my mind has been very thoughtful concerning the awfulness of death and a future state. I have at times had to examine myself and past conduct very closely as a man accountable to the Great Judge of Heaven and Earth, whether I was filling up my place in the militant [*sic*] Church or the world, and was fully prepared to meet Him with acceptance. I am now in my sixtieth year and feel the infirmities of age coming on. It seems at times that I am making but slow progression in the Christian course. At times, there is a feeling Christian solitude that I am endeavoring to progress on in the Way everlasting. If I continue faithful to the end of the race, there is a crown of glory laid up for me, and not only me, but all who love the Dear Redeemer and His Cause in sincerity. O may this be my chief concern whilst I sojourn here on earth and continue so from day to day. When the time comes, steward, give up the stewardship, for thou shall be no longer steward; and hear the welcome answer and enter thou into the joys of thy Lord. There to join that company which joins the Divine.

In 9th Month our Quarterly Meeting was pretty well attended. On Seventh Day, Joseph Pemberton of West Branch was very acceptably with us; also Enos Pemberton was

with us. He is a young man of much promise, and if he keeps his place, may make a notable advocate for the cause of his Redeemer. A suggestion was introduced by the Yearly Meeting committee of the propriety of holding a General Meeting for Worship at Salem the last Seventh Day next Month, which after being appointed, to superintend such a meeting, if concurred with by the Yearly Meeting committee.

Our Yearly Meeting this year was largely attended and was an interesting occasion I understood. This committee appointed last year to visit Friends in Kansas reported in favor of granting their request for the privilege of holding a Yearly Meeting in that state and was concurred by other Yearly Meetings.

I was prevented from attending the Yearly Meeting this year. Our son Nathan having had several epileptic spasms of fits in the last few years, it seems best for me to stay at home and let Mary attend. Nathan had the first fit or spasm the 23rd of 12th Month, 1865, and the next was the 7th of 11th Month, 1869, and the third the 10th of 6th Month, 1870. The last was a very hard one, so that he was not able to be about or do much for several days.

On Sixth Day p.m., 10th Month 21st, myself and daughter Martha Ann went out to Salem

in order to attend the general Meeting for Worship. On Seventh Day morning, the Yearly Meeting committee met and conferred on the prospect of our meeting. Much good feeling and love prevailed. The Meeting assembled at 10:00 a.m. A favored and good Meeting, although the attendance small. At 3:00 p.m., we held another favored Meeting with a large attendance. In the evening, we attended a lecture on peace delivered by our Friend Robert W. Douglas. It was a large attendance at the Chapel. On the First Day morning at 9:00 a.m. our Friend Daniel Hill had a Children's Meeting. A pretty good attendance and favored, many young hearts were contrite before the Lord. All were much interested on the occasion. At 10:00 a.m., the Meeting assembled for worship. A very large attendance of the people of the surrounding country who seemed interested, a day of reward and favor again extended. In the p.m. we left for home. Yet another Meeting was held at 3:00 p.m., also one in the evening, both large and satisfactory. So closed the General Meeting. It seemed a time of favor both to Friends and others, and I trust will be remembered by many in days to come.

Several Ministers from other places very acceptably attended and many of them exercised their gifts to the edification and a demonstration of the Spirit and power of the Gospel. Many interesting truths were delivered to the gathering of Christian believers as well as our own household of faith.

At Quarterly Meeting in 12th Month attendance was satisfactory. Our Friends Hazel D. Green and Gershom Purdue of Fairfield, Ohio attended. A committee was appointed to have the subject of holding General Meeting under care and respect one year hence. Our Friends had appointed a Meeting at our Meeting House on Second Day. It was pretty well attended and satisfactory.

1871

Our Quarterly Meeting at Elk in 3rd Month was attended by Isaac Roberts of Richmond, Mordecai M. Gilbert of Hopewell, and Ruth Johnson of Cherry Grove. It was very acceptable with us. Pretty good attendance on Seventh and First Days. On Fifth Day

following, 23rd of 3rd Month, our Monthly Meeting was held. Our Friend Isaac Roberts attended; also Amos M. Kenworthy of Richmond, Indiana attended. Isaac had visited several of our families since 2nd Month and expects to visit all before he leaves for home, which I trust will be to our strength and encouragement in best things. It was throughout a favored Monthly Meeting. Our Friend A.M. Kenworthy gave much good counsel and encouragement to us. It was a favored time with our young people as well as others.

On Sixth Day 24th, our Friend Amos M. Kenworthy had an appointed Meeting. Attendance was large and a solemn and favored sermon. Our Friend seems to be largely and rather singularly gifted in the ministry. The people seemed much attached to him. In the evening, another large and good Meeting. Isaac Roberts also attended the aforegoing Meeting and in this evening Meeting, bid us a solemn farewell at the close. Having finished his visit to our families, I trust, to our strength and encouragement in best things. May his labors

be remembered and practiced with us. Our Friend Amos M. Kenworthy still being with us had an appointed Meeting on Seventh Day at 1:00 p.m. at Allen Reeves' near our dwelling. Although small it was satisfactory. At 4:00 p.m., we had another Meeting at the Meeting House, pretty well attended. At the close of the Meeting, our Friend proposed a Meeting with the heads of families on Second Day at 10:00 a.m., which was pretty united with.

On First Day 26th, they attended our usual Meeting. Very large and much crowded. Our Friend and neighbor Nathan Gifford having died, was buried this morning at the public cemetery. The people after the internment came to our Meeting. Much close testimony was delivered and all had to say Gospel truths were communicated. In the p.m. at 3:00 we had a Meeting at Robert's School House, about 3 miles' distance, a favored time. On Second Day 27th, the Meeting for heads of families assembled. A pretty general attendance, another day of renewed favor. A Pentecostal shower to all, I trust, in which we were made to rejoice together in the evening. Another very large and crowded Meeting, and it may

be said another Pentecostal shower was experienced again amongst us, to our further strength and encouragement. This was a day in which many were made to renew their covenants to a covenant-keeping God. A time to be remembered as long as memory lasts, may all praise be unto Him to Whom it belongs.

On Third Day 28th at 10:00 a.m. and in the evening, very large Meetings were held much the same as yesterday. Many were made to rejoice and speak well of their Divine Master's worthy Name; both old and young had to speak of it. Those Meetings today were the most solemn of deep feeling I think that I ever experienced beyond the control or wisdom of man. All praise to Him to Who it is due.

On Fourth Day 29th, we had another large Meeting at 10:00 a.m. It was much the same as yesterday in which we were made to rejoice in God our Savior and Redeemer and said in our hearts it was good that we were here. In the p.m. we had a solemn and good social Meeting at the house of Jane Kenworthy. Many young people were present and many were made to renew covenant with their God,

an interesting and good time it was.

On Fifth Day 30th, I attended a large weekday Meeting, very satisfactory and encouraging to all present. In the evening, another Meeting at Allen Reeves', rather small but satisfactory. Some closing remarks were delivered, may they be practiced by them to whom others belong.

On Sixth Day 31st, we went to Salem and had an evening Meeting. Another Meeting on Seventh Day at 10:00 a.m—both were small —and returned to Elk in the evening. On First Day, the 1st of 4th Month, I attended our usual Meeting, large and satisfactory. In the p.m., I attended a Tract Reading Meeting at Samuel Roberts', which was largely attended and satisfactory. Many hearts were made to rejoice in the cause of their Dear Redeemer. On Second Day 3rd, our Friend A.M. Kenworthy left us and went to Springboro.

The Board of Managers and Advisory Committee of our School has procured the services of our young Friend, Edwin C. Ellis of Martinsville, Ohio, as superintendent and teacher. He arrived some time ago and is now

settled with us with his wife and little son. The School opened on the 10th of this month with about 28 scholars and increased to 35 with a prospect of a few more coming in. He appears to be an interesting teacher and a talented young man other ways. He has been acceptably engaged in communications or ministry in our Meetings since he came amongst us, and I trust will be a strength and encouragement in the instruction of our youth as well as in social and religious influence with the people of this vicinity. May the cause of the subject of education proper under his supervision during his sojourn amongst us, and desire that parents may patronize and support him in his arduous undertaking. A Certificate for himself and family was produced to our Monthly Meeting on Fifth Day the 20th from Newberry Monthly Meeting and received that they are members, and very acceptably too.

At Monthly Meeting in 5th Month, a committee was appointed to hold Meetings in various places in our limits whenever opportunity offers and the wisdom of truth should dictate.

At our Quarterly Meeting at Salem in 6th Month our Friend Amos M. Kenworthy attended; although small was satisfactory. The public Meeting on First Day was large. Our Friend had very close doctrine and rather singular service in the Meeting.

At our Monthly Meeting in 6th and 7th Months of this year, we had large applications for membership in our Religious Society, in all, some 25 or 30 persons including children, which was cause for encouragement to us. I hope that many of these are truly convinced of our principles and will make valuable members with us and will increase our joys and numbers.

At Quarterly Meeting in 9th Month, it was pretty well attended. Joseph and Enos Pemberton of West Branch were very acceptably with us. On First Day attendance was quite large. After the House was filled, a large company assembled under the trees. Both were satisfactory Meetings and instructive occasions.

Our Friend Mary Roberts at Monthly Meeting in 9th Month laid before Friends a

concern to visit the few scattered Friends and others in the Colorado Territory, which was feelingly united with, and she encouraged to attend thereto as far as truth offers the way. It was a good and solemn Meeting.

In 10th Month I attended Yearly Meeting. It was pretty large and a good feeling prevailed during the several sittings thereof. There was cause for mourning in some sittings of the manifest departure of some from the primitive simplicity in dress, and in a few instances of the plain language, and it is sorrowful to say it is not confined to common members, but has found its way amongst Ministers and Elders.

Our General Meeting for Worship, a proposal at our last Quarterly Meeting, commenced on Fourth Day, 20th of 10th Month at 2:00 p.m. Enos Pray, William Roberts, Jane Jones, Elijah Hodson of New Garden, with some other Friends from Salem, were acceptable with us at first sitting. On sitting down and after an introversion of Spirit, prayers were made that we might have a good time together during this General Meeting. It was a favored time, our own

members being generally in attendance. In the evening pretty large attendance, much was communicated and an interesting occasion. On Seventh Day morning 21st, met again at 10:00 a.m. Joseph Moore and Susannah B. Pedwick arrived; very large attendance and Meeting much favored. Many Gospel truths were acclaimed to the contributing of many hearts. A Pentecostal shower of celestial rain experienced on many minds. Met again in the evening, a large and favored Meeting similar to the one in the morning.

First Day morning 22nd, had a large Children's Meeting. The Union Scriptural School in the village adjourned and met with us. A lovely sight to see such a large number of youth meet together, which was an interesting occasion. Enos Pray, Joseph Moore and others addressed them, which made deep, and I trust, lasting impression on young hearts and will be long remembered. The Meeting for Worship began at 11:00 a.m. The large number assembled soon filled the House and Lecture Room of the Academy, Enos Pray, William Roberts, Jane Jones going

to the Academy. Both were interesting and solemn Meetings, many people attending from different parts of the country around and seeming much awakened and interested on this solemn occasion. Probably about 800 people were present. At 3:00 p.m. we met again in the House, which was much crowded; a good Meeting and made, no doubt, good and lasting impressions on many minds. We met again at 7:00 p.m. in the evening. The House was crowded, a memorable occasion and the general Meeting closed under deep feelings of solemnity. Many hearts were made to rejoice in God, their Savior and Redeemer.

At Monthly Meeting in 11th Month, our Friends Mary Roberts and Martha Ann Taylor made report of their visit to Colorado Territory, Martha Ann being liberated by the committee as companion. Also Jesse Kenworthy and Mary, his wife, as assistants. They were favored to attend to the concern, to the peace and satisfaction of their minds, some 10 or 12 Meetings in different places in the Territory, which was satisfactory in the Meeting. Also informed that five applications

were forwarded by them to be received into membership with Friends, which was very deliberately considered and much unity expressed in granting their request. Several of them being disowned by our Monthly Meeting several years ago and were desirous to be again attached to us. Their names: Robert and Delilah Stubbs, Isaac and Henry Hutchins of Fountain, and Reuben Francis of Caňon City. A committee was appointed to inform them thereof and have care and oversight of them by correspondence.

In 12th Month attended our Quarterly Meeting at Salem; small yet a favored Meeting. Owen West of Fairfield, Ohio and Levi Jessup were in attendance. The small pox being in the settlement of Salem caused it to be small. Several deaths having occurred previously to the Meeting, we returned home on Seventh Day evening with other Friends. The publick [sic] Meeting on First Day was small. Our Friend, Owen West, after attending, returned with Friends to Elk the same evening and visited several of the families of aged and infirm amongst us until Monthly Meeting on Fifth Day the 21st, which was pretty well

attended and satisfactory and a very cold day. By information from the Committee appointed in 8th Month last to solicit subscriptions for building a new Meeting House reported about $1,600. About $500.00 more was subscribed in the Meeting. The estimate of a new House would be about $3,000.00. They were continued to solicit further and report when complied with.

1872

At Quarterly Meeting in 3rd Month, pretty well attended by Friends of Salem as well as by us here. A favored Meeting on Seventh Day. David J. McMillan and Robert Hodson from Bridgeport and Plainfield, Indiana acceptably with us. A large satisfactory Meeting on First Day. At Monthly Meeting in this month, the committee to solicit funds for building a new Meeting House reported about $2800.00 subscribed and that a new House would probably cost about $3000.00 or more by using the material in the old House. The Meeting after a careful and considerate deliberation were united in appointing a building committee to take action towards erecting a new House and report when

complied with.

At Monthly Meeting our friend Mary Roberts laid before the Meeting a concern to visit Friends in Tennessee which was feelingly united with and she encouraged to attend thereto as best wisdom may dictate. It was a good meeting. Jesse and Mary Kenworthy accompanied her.

On Seventh Day, 5th Month 4th [Saturday, May 4], myself and wife went out to Salem to attend a Meeting at Quakertown or Millsborough as it is called, appointed by our Quarterly Meetings Committee. We stopped at H. M. Davis' near Liberty and took dinner and then went to the Meeting about 8 miles– attended at 2:00 p.m. in Stanton's Hall. A goodly number attended. Also at 7:00 p.m., attended another Meeting somewhat larger, both satisfactory. On First Day morning at 10:00 a.m. we attended another pretty large and satisfactory Meeting. William Mobert having arrived this morning. All have been interesting and solemn occasions, and I trust they will have a good effect on the people. One more Meeting this afternoon and another in the evening are to be held. There seems to be much satisfactory with the people. After the morning Meeting, we left our kind friend Eli Stanton's and rode five miles to our friend

R. G. Kenworthy to dinner. In the p.m. we rode home, arriving about dark, well satisfied with our visit to that place. It is the place where our late friend Samuel Lest formerly lived who had mills and a woolen factory and where other Friends lived.

On Fourth Day morning 5th Month 8th [Wednesday, May 8] my friend Marmaduke Mendenhall and myself, on behalf of our committee, rode up to old Westfield settlement to attend the Hicks Friends Meeting. Only 8 were present of their members, it being their weekday Meeting. They treated us kindly and it seemed there was good feelings amongst them at the close of their Meeting. We introduced the subject of holding a general meeting in the settlement. They seemed thoughtful and considerate, but did not incline to join us in the concern. We went home with our aged friend William Brown and took dinner with him and family, who treated us with much kindness, but told us that their Meeting House could not be had, as some of their members would object to it. We made arrangements for two Meetings on First Day the week following at the School

House. Joseph Borredile and Jesse Brown offering to give notice and make accommodations as seemed satisfactory.

On First Day morning 5th Month 19th [Sunday, May 19], went up to Westfield to attend the Meeting. Considerable rain having fallen the evening before, it looked somewhat discouraging this morning, yet we found several present. At 10:00 a.m. we sat down with them and divine good seemed to attend us in coming together and was a favored meeting. At 2:00 p.m. we again met, quite a large attendance. Our aged friend William Brown and wife being with us. After sitting down, our friend William Roberts came in and had such to say to the people who seemed to be interested and proved a satisfactory and encouraging Meeting. After it closed, several came to us and desired the committee to hold more such Meetings in the future.

5th Month 25th myself and brother John went over on Twin in order to place some grave stones to our mother's grave and turf it over, which seemed to produce solemn feelings over our minds.

In 6th Month attended Quarterly Meeting at Salem, a pretty satisfactory Meeting. Sarah Ann Linton of Center, Ohio, and William Gilbert and Rebecca Talbert attended. On First Day, a very large attendance and good meeting. All seemed solemnly impressed. Yet our individual objective which seemed to startle some, but did not affect the quiet thereof.

There has been for several years in this settlement a few individuals who make or endeavor to throw aside the Bible and its teachings, and one or two even deny its authority and the existence of the great supreme Redeemer and openly disavow them. A few years ago, they built or erected a hall or building near the Meeting House for holding their Meetings. Some time past, their hall took fire and burnt down. Since that time, they have built a larger and more costly Hall some distance off, but some difficulties arising amongst them, they do not meet so frequently as formerly and their hall is not so much occupied.

On First Day morning 7th Month 7th [Sunday, July 7] we went with our friend

Martha Ann Taylor to Salem and attended Friends Meeting at the usual home, a quiet, good Meeting though small. There was a very large attendance at the Hall of the people around in the country, a noted speaker from Chicago being present who discarded the Bible and its teachings and it was said many were disgusted at his objections. It is thought they are weakening in their influence and losing in number. After Meeting we rode three miles to our friend R.G. Howarth to dinner. Afterwards we went to Millborough to attend the appointment of the committee; attended Meeting in Stanton's Hall. Quite a large attendance and good, quiet Meeting. Many seemed interested in the committee holding Meetings here as they are appointed the First Day in the month. The people seem to attend more generally when Friends appoint Meetings than when other Meetings are held.

The committee appointed in 3rd Month last to superintend the building of a new Meeting House, having made arrangements for building, procured brick from Hamilton, which were mostly hauled the latter part of 5th Month and delivered on the ground. Also

stone was delivered so that we entered into written contract with Joseph Loop of Camden on the 11th of 6th Month to put up our House. The committee to furnish stone, brick and sand on the ground, and he to find all other material and finish it in good workman-like manner for $2, 373.00 to commence the 1st of 8th Month.

At Monthly Meeting in 7th Month, the committee informed the Meeting of the arrangements made for the building and that the brick and stone of the old House would be wanted to work in our new House. The new House would set north and south lengthwise and take in some of the east end of the old House. Friends were very united and agreed to adjourn all of our Meetings for worship and discipline to the hall of our Academy building after First Day the 29th of the month.

At Monthly Meeting in the 8th Month, our friend Martha Ann Taylor laid before the Meeting a concern to visit Friends of Iowa Yearly Meeting, which was very feelingly united with and she encouraged to attend to her prospect. Also our friend Edwin C. Ellis laid before Friends a concern to visit the

inmates of the Ohio Penitentiary at Columbus, which was very freely united with and he also encouraged to attend to his prospect as truth opens his way. Whilst his concern was claiming the attention of the Meeting, I felt such a flow of good will and interest that I offered to accompany him, which was approved by Friends. This was a very satisfactory and encouraging meeting. Many minds were made to rejoice in God our Savior. Also Enos Pemberton of West Branch attended. He had an evening Meeting with the youth, quite satisfactory, and visited families with us to satisfaction.

On Seventh Day morning 9th Month 7th [Saturday, September 7] left home by previous engagement in company with our beloved young Friend, Edwin C. Ellis, to visit the State Prison at Columbus, Ohio. We rode to Middletown and took the train for Dayton where we arrived in about an hour. After conversing a few minutes with Joseph Galloday, a brother of Mary Ann, an interesting young man, we took the train for Xenia. After delaying some four hours, we started for Columbus where we arrived about

half past five in the evening. We walked up through the city to the State House, after spending a few minutes walking through the House and yard, we went to the U.S. Hotel, entered our names and residence on their register. The clerk being an acquaintance of Edwin's, gave us a kind welcome. After supper we soon retired for the night

On First Day morning the 8th, after a good night's rest and eating breakfast, we started for the prison about one mile distance. On arriving at the gate, we were questioned some by the porter, who after learning our business, kindly directed us to the office of the Warden, Raymond Burns.

On going in we were offered seats by the clerk, there being some company in. Soon after, the Warden came in and we introduced ourselves to him. There having been some correspondence between Edwin and him, he at once gave us a kind welcome and seemed interested in us spending the day with them in the prison. In a few minutes, we went into the prison chapel, a large room well seated, in order to attend their scriptural school. Soon after they began to come in, each guard bringing in his division so that I suppose it was half an hour or more before they all were seated.

It was a solemn sight to behold, their coming in such good order, their hair cut short and beards shaved off and dressed in their common clothing of gray color. It reminded us at once of the Scripture text, "The way of the transgressor is hard."

After a few minutes all were still. The Chaplain, O.H. Newton, invoked a blessing and a short hymn was sung. Many prisoners then came forward and took their books and went to their seated class. As there is a great lack of teachers, many have to go without instruction, of course, only what they hear from others, so that it is a great treat to them. We were solicited to take a class, of which I did one, and read with them from Luke and had as interesting a time with them as I ever experienced on the subject of forgiveness of injuries done unto us. The humble and contrite disposition some of them seemed in was grateful to my feelings, they manifesting no disposition of resentment or bad feelings towards those placed over them. They kindly spoke of them with the silent tear running down the cheek. I think I never felt more freedom in concurring with any one than I did with those dear souls, even if they were inmates of a prison.

The exercises of the School being over, the prisoners retired to their cells. At 11:00 a.m. the prisoners again began to come in to their Meeting for Worship; all are required to attend. It was indeed a solemn sight to see them again coming in, each guard bringing his division in the same good order. When all were seated, the Chaplain invoked blessings and singing a hymn and prayer was offered.

The prisoners were informed that Edwin C. Ellis of the Friends Church would address them and they should pay good attention as he had come in love to see them. After a short prayer, he arose and commenced in the language of the Apostle, “Christ Jesus came into the world to save sinners” and was favored to acquit himself as a workman that needed not to be ashamed. The prisoners seemed to pay great attention to the young man’s communication to them and appeared much interested; it was a good Meeting.

Several of the people of the city attended. I suppose altogether more than one thousand people were present. After one or two sort exercises, the Warden read his monthly report respecting conduct of prisoners, and it was an interesting account, after which the Meeting closed and the prisoners went to their cells. After all had retired, the Warden kindly invited us to take dinner with him and his family, which we very willingly accepted and enjoyed ourselves

very much with them; an interesting time it was with us.

At 2:00 p.m. we were invited by the Warden to go with him to the female prison and found 27 inmates. They do not associate on any occasion with the male prisoners. This being the time of Scriptural instruction with them, we found them seated in becoming order, and we read verses aloud with them and the Warden. After which he spoke to them at some length on the duty we owe to God and to one another and the consequences of sin and disobedience and the reward of virtue and holiness. Some of them seemed to pay but little attention and looked like pretty hard cases. After he was through, he gave Edwin an opportunity to relieve his mind to them. He was favored to take their attention and the conscience of those who seemed indifferent became changed and all appeared interested with his communication. Brokenness appeared among them. After giving a tract to each one, we bid them affectionately farewell. Many of them at parting responded and said "The Lord bless you for the visit paid us this day, poor beings as we are." This was truly an interesting occasion.

At 3:00 p.m. we went into the Chapel to attend the meeting of the Christian association, a society formed amongst the prisoners for religious improvement. Some 300 were joined and united together in this society who seemed in earnest in the cause of the salvation of their souls. Truly there was converted souls amongst them. Many of them spoke feelingly of the favors expressed in the morning Meeting. As several prisoners were to leave before another Meeting, their time being about to expire. It was a peculiar time with them and probably they would never meet again in this world which seemed to call forth much counsel and earnest for themselves and encouragement, to those left behind to be faithful to their Lord to the end of the race. It was a very solemn and interesting time to them as well as to us. I think I never heard any Minister or any person more earnestly engaged for the flock than many of them did for themselves and those left behind that they might be faithful in the performance of every duty to their Lord and Savior and receive the comforting language at the close of time here on earth.

After their exercises were through, we felt like holding out a few words of counsel and encouragement to them to be faithful to

their Dear Redeemer and at the end, the reward would be sure, and affectionately bid them farewell. A few more addresses were made by other visitors and the Meeting closed. This was one of the most interesting occasions I ever witnessed and truly it may be said that the Lord was with us.

After this we had permission of the kind Warden to distribute tracts amongst the prisoners in their cells. On passing around amongst them and offering a tract, which they seemed joyfully to receive, and also to see us again. Edwin taking one way and I another, we passed on amongst them. Many on receiving a tract said, "The Lord bless you for your visit to us this day."

On going around I found one William Thomas who asked where I was from. Being told from Preble County, he seemed glad in meeting one from his native county and said he was here for the awful crime of murder, of which I remembered of the circumstance being sentenced for life. Having a spite against a man, in a fit of intoxication and being in a crowd, shot at him and killed a young woman. He seemed sensible of his great error and said he believed that through regretance [*sic*] and faith in his Lord and Savior, he had found forgiveness and acceptance with his God. He spoke of his conversion and acceptance with that degree of assurance that there seemed no doubt of his having experienced sincere acceptance in the anointing blood of Christ. He was visited by our friends, Mary Roberts and Martha Ann Taylor, whilst in Eaton jail awaiting his trial and spoke of the visit in terms of respect, although he said he was a hardened criminal at the time. We parted from him under much feeling of sympathy in his lonely cell that he might be preserved from evil to the end of life and at last find acceptance with his Dear Redeemer.

In passing amongst the prisoners, many of them seemed much interested in again meeting with us and spoke in a feeling of their being associated as they were in their Christian association and the help they were to each other. We left them under a feeling of much solicitude and interest and were rejoiced in believing that the kind Chaplain and Warden had more at heart than a Christian interest and welfare of these outcasts than anything of a temporary nature. We hope they will, in due time, reap a rich reward.

On going into the Warden's office before parting, we made acknowledgment to him for his kindness to us in mingling with the prisoners as we did and to hold out the language of encouragement to him in his arduous and responsible position and affectionately bid him farewell.

It being late in the evening we feeling clear and well satisfied in mingling with the prisoners and officers, we went to our hotel. After supper we soon retired for the night. I being somewhat restless got but little sleep, wishing to leave on the early morning train. We were called up at 12:00 a.m., settled our bill with the clerk and left our kind host and walked to the depot and got on the train at 2:00 a.m. after which I got some sleep.

We arrived at Xenia about daylight; after waiting about an hour, we started for Dayton. On arriving there, we went on immediately for Middletown and arrived about 8:00 p.m. After waiting some time, took the Hack for West Elkton and arrived about 11:00 p.m. at home, thankful for the favor we enjoyed whilst mingling with the inmates, Chaplain, and Warden of our State Prison and will be remembered by me as long as memory lasts. There were 925 inmates in the prison the day we were there—898 males and 27 females. Some 68 were in for life. A large number were quite young; three-fourths under 25 years.

Our Quarterly Meeting in 9th Month was pretty well attended. Having to meet in the Hall of the Academy and being somewhat crowded, men and women clerks having to occupy the same table, it was thought we hardly could transact the business to satisfaction. But after Meeting, it seemed we got along satisfactory under the circumstances in which we were placed. Joseph Wright and William West, Joseph and Enos Pemberton,

also Rebecca Talbert, were in attendance.

On First Day, two quite large Meetings were held—one in the Hall and one at the Union Meeting House in the village, it being offered for Friends. Both satisfactory meetings. Joseph and Enos Pemberton went to Hamilton in the morning and held a large Meeting in the Court House yard and visited prisoners in the jail. In the afternoon had a large Meeting in Hall, also one in the evening; satisfactory Meetings. Joseph and Enos returned and attended in the evening.

On First Day morning, 10th Month 20th, went up to Westfield settlement to attend a Meeting appointed by Quarterly Meeting committee; met at 10:00 a.m. in the Schoolhouse. Meeting rather small yet satisfactory. We met again at 3:00 p.m., a much larger Meeting and satisfactory. Many seemed glad to attend these Meetings. Many desired us to hold more such Meetings in the future.

Our beloved and much esteemed friend, Eloria, wife of Asa Talbert, died on the 31st of 10th Month. She was an Elder in the Church and generally beloved by all who knew her. Her funeral was largely attended on First Day and was a solemn and good Meeting held on the occasion.

Our new Meeting House being about

finished and seated. The first Meeting held in it was our monthly meeting on Seventh Day the 23rd of 11th Month [Saturday, November 23]. On First Day 24th, it was opened for public worship. A large attendance of the people in our vicinity and the county around. House pretty well filled. It will accommodate between 400 and 500 people (that latter number will crowd it), and seems well adapted to our needs. It is pretty well arranged so that we will find it a great accommodation to us of which I trust Friends feel thankful to an all-wise Providence for His mercies and care over us, so that we have got along with our contractor and others in building it to entire satisfaction. It has cost us up to the present time about $3500.00. We still need a partition for discipline, which will probably be arranged in the future. The subscriptions, if paid up well, with other means realized from material in the old House, would be about sufficient to pay the expense in building.

On account of the severe disposition of our daughter Martha Ann, we were deprived of the privilege of attending our Quarterly

Meeting at Salem in 12th Month this year, which we understand was small yet satisfactory. There being some time previous to it a disease amongst the horses called the Epizooty [epizootic], which caused some of our members to stay at home. People began to realize, to some extent at least, the value of this animal, the horse. In the time of said disease in many places in the east, it was said, as well as here in the west, that all kinds of work done by this useful animal was stopped both in town and country for some time.

1873

On First Day morning 1st Month 12th [Sunday January 12] we went with Martha Ann Taylor to Eaton in order to attend a Meeting appointed by our friend at the County Infirmary for the inmates. Arrived about 11:00 a.m. We met with a kind reception of Superintendent Homan and wife and two of the directors. We went into the room filled up for Meeting and School purposes and had a satisfactory and encouraging Meeting with them. There being at this time about 55 persons as inmates,

several of them not being able to be out from Infirmary, and we went around and visited them in their rooms. They seemed to be comfortably provided for and expressed satisfaction of their home and the provisions made for them by the county. Afterwards we took dinner with the Superintendent and family and expressed satisfaction of the visit and invited us to attend in the future.

We had pretty cold weather in the 1st and 2nd Months this year, as well as the first part of 3rd Month. Our Quarterly Meeting in 3rd Month was pretty well attended, and a good Meeting. John Jessup of Dover, Indiana and Jared Binford of Carthage, Indiana attended.

Our young friend Edwin C. Ellis, on account of poor health at the close of his winter School, resigned his place as superintendent and teacher. He settled up his affairs and removed the latter part of 4th Month to Jonesborough, Indiana. We sincerely feel the loss of this dear young friend since he left us. Since his sojourn amongst us, he has grown in his gift in the Ministry and will make a noble donation if he keeps his place. But as it was he left us. After

being at his new home some time, we heard of his being protracted by sickness of disease of the lungs, which saddened many hearts. Yet a few days after, it was more solemn and mournful than ever to hear of his death, which occurred the 2nd of 6th Month having been confined to his room for some 10 or 12 days only. He was much beloved and respected in this vicinity and the information of his death cast a gloom and feeling of sympathy not very common amongst us on the minds of the people. Yet we have assurance that the dear departed one has, through the mercy of the dear Redeemer, made a happy partaker of one of those mansions prepared for the righteous in the Heavenly Father's Kingdom.

Our General Meeting appointed by the Quarterly Meeting commenced on Seventh Day the 7th of 6th Month [Saturday, June 6] a.m. Pretty well attended for first Meeting. Thomas Miller of Springsborough, John Jessups of Dover, and William West, Ministers, were present at first Meeting. At noon, Joseph Morgan, J. Daniels, and young Friends were also present. Meetings again at

3:00 and 7:00 p.m., pretty large and satisfactory. On First Day morning 8th [Sunday, June 8] at 9:00 a.m., a large Meeting in the Meeting House, also one in the Lecture Room of the Academy. Both satisfactory and interesting Meetings. Amos Kenworthy and Rebecca Talbert arrived at Meeting and attended today. Meeting again at 3:00 and 7:00 p.m. in the House, much crowded and favored seasons. The General Meeting closed.

On Second Day 9th [Monday, June 9], Amos M. Kenworthy commenced a series of Meetings, met at 10:00 a.m. The Ministers at General Meeting attended. At 3:00 p.m. pretty well attended and pretty satisfactory Meeting. Evening Meeting small, it being rainy. On Third Day 10th [Tuesday, June 10) Meeting again at 10:00 a.m. and 4:00 p.m. Some of the Ministers left last evening. Attendance large and in a general way satisfactory.

Fourth Day 11th [Wednesday, June 11], Meeting at 8:00 a.m. for young people and under conversion. Also at 10:00 a.m. and 4:00 p.m., large meeting and mostly satisfactory in

a general way. Fifth Day [Thursday], usual Meeting at 10:00 a.m. Quite large. At 4:00 p.m. Meeting for adult members of 30 years and upwards, pretty satisfactory. On Sixth Day 13th [Friday, June 13], Meetings again at 10:00 a.m. and 7:00 p.m. Pretty large attendance and favored. First Day 15th [Sunday, June 15], large attendance. William West being acceptably with us, after this William West and companion, Joseph Morgan, went to Salem and had several Meetings before the Quarterly Meeting on Seventh Day [Saturday] and returned to Elk and our Meeting on First Day [Sunday]. A favored time, though a small Meeting on account of many Friends staying at Salem. On Second Day [Monday] after Quarterly Meeting, Mahlon Hocket of Walnut Ridge, Indiana and Jesse Pierson of Union had an appointed Meeting; though small, it was satisfactory. On Third Day [Tuesday] at 10:00 a.m., our friend Mahlon Hocket had a Meeting at Lows Chapel. The attendance small yet a satisfactory and encouraging Meeting. Myself and Martha Ann attended. After Meeting, took dinner with Sarah Brown, an acquaintance and relative, where we seen her mother, Amar Jones, in her

87th year, very feeble and infirmed, yet she retained her faculties in good degree. She appeared glad to see us, it having been twenty years or more since I saw her.

In 7th Month our friend and citizen Henry Lane died, he being sick and confined to his room for two months or more, requested to be buried according to our order in our Burial Ground. A pretty large attendance at the Meeting on the occasion. Joseph Moore of Richmond was present at his request. A good Meeting, and it seemed a season of great solemnity.

In 9th Month our Quarterly Meeting here was pretty well attended. John Allen of Deerbrush, Indiana, as well as some Friends of Westbranch acceptably with us. Our aged and beloved Friend William Beard we missed very much. He being very sick and not expected to recover; it produced solemn feelings to many of us.

10th Month attended our Yearly Meeting. Not so large as some of the 1st sittings. Yet on the whole a good degree of unity, and brotherly unity considerably provided in the

Meeting for Discipline. In the Meeting of Ministers and Elders not so satisfactory as there is evidently a departure in some of the members in our Christian doctrine and practices, as held by our early Friends. And in one or two of the reports, exceptions were made which seemed to claim the attention of Friends so that it was concluded to hold a conference on these and other departures amongst us on the 1st of next month. The day before the Yearly Meeting closed, it was announced that our beloved and honored Friend, William Beard, had quietly passed away, having gradually lingered away since Quarterly Meeting.

Our friend John M. Ellis died of disease of the lungs on the 28th of 10th Month. He had been on the decline for several months and suffered much at times, yet made a happy close. He had requested and was received into membership with Friends only a few days before his death. His funeral took place at our Meeting House. A solemn and interesting occasion, after which his remains were interred at the family lot in the West Elkton Cemetery.

On 8th of 11th Month, Nancy, wife of H.A. Bennett, died, aged about 52 years. A worthy, amiable Christian woman. She was afflicted with a Cancer for several months before her death and went through a surgical operation with composure and patience becoming a Christian, and even admiration of the surgeons. Near the close, she spoke of happy prospects and that a place was prepared for her in Heaven. She requested that her funeral should be conducted according to the order of Friends. A very large attendance at our Meeting House of relatives, Friends, neighbors, and was a solemn and interesting Meeting, after which her remains were interred in the family lot in the cemetery.

In 12th Month attended our Quarterly Meeting at Salem which was small, yet goodness and mercy of the dear Redeemer extended to us. Many could say that it was good for us to be there. We feel the loss of our dear aged father William Beard. It was spoken freely in select Meetings.

1874

On Third Day morning, 1st Month 13th

[Tuesday, January 13], myself and wife left home to attend the conference of Ministers and Elders at Richmond. We took the train at Camden and met with other Friends going up. Arrived a little late. Went on to White Water Meeting House and found a pretty large attendance. A few Friends from the most distant Meetings in attendance.

1st sitting pretty satisfactory. A committee was appointed to arrange business for the future sittings of the Meetings or conference, and it seemed there was a pretty good feeling of brotherly consideration to several. Met again at 2:00 p.m., committee proposed three sittings to be held a day at 9:00 a.m. and 2:00 p.m. and 7:30 p.m. in the evening, and that doctrines and other subjects be considered during the sittings and discussed Fourth Day morning, being White Water weekday Meeting. Friends generally attended and was a good Meeting.

There was [*sic*] two speakers. They took out their Bibles and read their texts and communicated from them their services. It did not seem to have the effect it would a had if they would a went on without reading. It appears that some of our Ministers are trying to advance some new way. In places, there is some exercising done in singing a verse or two, and some sing at considerable length, and it does not meet with much approval as well as reading the

Scriptures.

Yet some Friends think it best to let these kind of Ministers have their way. If their exercises are not worded, the divine influence will come to nought. This class have widely departed from our usages and practices, not only in dress and language, but some are criticizing our doctrine laid down by early Friends. Many subjects were discussed on in a good degree of unity and good feeling, and the conference closed after having eight sittings in three days.

In 2nd Month Lewis Francis of U.B. [United Brethren] and John L. Fall of the Wesleyan Methodists attended one of our First Day Meetings and had considerable to communicate and appeared to be a satisfactory Meeting.

On the 24th of 2nd Month, our friend William Allen of Richmond, Indiana, a Colored Man and member, seemed to be quite a minister with us. Some other young Friends came amongst us and had some Meetings with us under the care of the Quarterly Meetings committee. They appeared profitable seasons, about 13 sittings, and attended our Monthly Meeting in time on the 26th.

The few Friends in Colorado informed us at our Meeting that they were united in

requesting the privilege of holding a Monthly departure and Meeting for Worship at Fountain Village in El Paso County, Colorado Territory. The subject was deliberately considered and after due consideration of their distant situation, it was fully united with, in forwarding the subject to the Quarterly Meeting for its consideration and judgment.

Our Quarterly Meeting in 3rd Month pretty good attendance. Our friend Joseph Hobson of Gilead, Ohio and Jaret P. Binford of Carthage, Indiana were acceptably with us. The request of our Friends in Colorado came before the Meeting, and after a full and free expression of sympathy and unity with Friends in that far off isolated place, Friends were united in granting their request. They had held Meetings for Worship for more than two years and were so far separated from any Meeting of Friends that the Quarterly Meeting thought best to grant their desire. A committee was appointed to attend the opening of said Meeting at such a time as circumstances may seem to justify.

A large attendance on First Day, a favored Meeting. On Second

Day, our aforesaid Friends attended the funeral of our eternal friend David Taylor. Meeting at 10:00 a.m., pretty large attendance and good Meeting. Our friend Joseph Hobson had a Meeting for our members at 4:00 p.m. and was satisfactory.

At Monthly Meeting on the 26th, a proposition from the Quarterly Meeting of Ministers and Elders was introduced that Rachel H. Maddock be recorded a Minister of the Gospel which was feelingly united with and was recorded accordingly.

At Monthly Meeting in 4th Month, our Friend Rachel H. Maddock introduced a concern which had been on her mind for some time to visit the inmates of our state prison at Columbus, in addition to some other services in that city, which was freely united with, and she encouraged to attend to it as best wisdom may open the way.

The committee appointed some two years ago to attend to the erection or building of our new meetinghouse reported that they had attended to this appointment and had closed up the concern and settled up the account, how and the subscriptions and material in the old house were sufficient to pay off all claims in building the new house. The whole cost appeared to be about $3545, which appeared satisfactory to the meeting.

Some five or six requests for membership amongst Colored People were received and satisfactory.

A very hot, dry summer, yet we are blessed with very good

crops of grain. The wheat crop, a very good yield; it should rain thankful hearts to our Heavenly Father for such favors from unworthy beings as we are.

At Monthly Meeting in 7th Month, our Friend Martha Ann Taylor informed this meeting of the prospect of sojourning for a while at Fountain and Colorado Springs in Colorado. It produced a very solemn feeling in the Meeting, and much sympathy and unity was expressed with concern and she encouraged to attend to the service. Her husband, Lewis Taylor is to accompany her. They expect to leave after Yearly Meeting in 8th Month.

We received the very shocking account from our brother, Joseph H. Stubbs in Kansas of the destruction of their spring crops by grasshoppers, as well as their garden vegetables. It seemed from accounts from other sources, a pretty general calamity in parts of Kansas and Iowa, as well as Nebraska. It seems unusual and much suffering will ensue if relief is not afforded.

Our Friend, Elwood Osborne and wife called on us on their return from the East, he having been liberated by his Friends in Iowa to perform a religious visit to Friends and others in New England and New York Yearly Meetings. They stayed with us several days and attended three of our meetings as they came in course, and it was pretty satisfactory to Friends as well as them.

Our Yearly Meeting in 9th Month pretty well attended, quite large on First Day morning and favored as well as the p.m. meeting;

Joseph Pemberton acceptably with us as well as others were in attendance.

On the 14th of 10th Month, our Friends Martha Ann and Lewis Taylor left us for Colorado expecting to sojourn there for some months or a year as way may open. It was a solemn parting; many prayers will be put up to our Father in heaven for their preservation and encouragement in the important missions they are about to embark on in the far-off West.

In 11th Month, attended West Branch Quarterly Meeting. There was a pretty good attendance on Seventh Day. Several ministers from other places were present. It had been nine years since I was there before. It appeared that all or nearly all of the active members had passed away from the scenes of Earth. And those that took the lead now were much engrossed with the things of this world and did not appear to live in that self-denying and humble disposition their fathers did. Some of the Ministers as well as others in this and adjacent Quarterly Meetings in our Yearly Meeting have widely departed from that simplicity in dress and manners that once was

so conspicuous in the early days in our religious society. And a few are advocating unsound doctrines and calling in Question Robert Barclay's *Apology* and the doctrines and practices therein contained, which have been the standard of all sound Friends, and acknowledged as such by all the Yearly Meetings of Friends in both Europe and America. Some of the said classes are introducing singing in meetings and placing mourning anxious seats, in series or revival meetings, so that it seems there may be another shifting amongst us unless this class runs entirely out as the Ranters did in the early gathering of the Church. Yet we may, and assuredly do, know that the foundations of God are sure and the Lord knows them that are his.

Attended meeting on a First Day at 3 p.m. appointed by Quarterly Meeting Committee at the Simonson Chapel. Attendance was small, yet it was a satisfactory meeting. In the evening at 7 p.m. attended a pretty large meeting in Jacksonburg. A solemn season much favored; the people seemed sensible of it. Our aged pilgrim James Craig appeared in supplication near the close. Many could say that it was good for them to be there.

In 12th Month, attended our Quarterly Meeting at Salem. It was small, yet a favored time. The meeting on First Day was also

smaller than common but satisfactory. A prominent infidel in the vicinity made some startling assertions in respect to his belief, in which he was answered in a plain and candid manner that seemed to abash him somewhat, and it did not disturb the Meeting. William Allen of Oak Ridge, Indiana, very acceptably attended with us.

12th Month 24th, William Allen attended our Monthly Meeting. Also had a series of meetings for several days, generally at 10 a.m. and in the evening. N[oah] McLain and E. Burris, two young men from Indiana, also attend these meetings. Several of the first meetings were pretty satisfactory. The latter ones were not so much so. Yet on the whole, they were profitable meetings. About 10 meetings altogether were held besides our usual meetings. David L. Coppock of West Branch attended some of the meetings.

1875

The latter part of 1st Month, Harris Howard, a Unionist of Cincinnati, attended several of our First Day and weekday meetings. He seemed a very pious and

devoted Christian man, and has been for some time employed as City Missionary of Cincinnati, distributing tracts and appears quite a talented man. He has a good education and has been preaching for several years amongst the Free Will Baptists in New England as a minister of the Gospel. Not feeling satisfied with their rules and regulations, he withdrew from them and came west. He appears very much attached to Friends. He had several meetings, whilst staying with us, at several of our houses as well as sittings in families, that were satisfactory and encouraging seasons.

Information was received some time ago that our Friends, Martha Ann and Lewis Taylor, had arrived in Colorado. On arriving at Denver City, their baggage car took fire in which their clothing and Lewis's tools were in and burnt up, which was a sad loss. Since then, Martha Ann has had poor health, and she was confined to her room and to her bed for a while, which was quite a detraction to our Friends concern of Gospel labor in that far-off distant western land. Since then, her health has improved so that she is engaged in

her mission and work amongst the people and attending the small meeting of Friends at Fountain. We trust her labors will be blessed to the strengthening and gathering of souls into the Heavenly Father's kingdom, is the prayer of many of her Friends and relations here and she be permitted to return to us with the reward of sweet peace.

Our Quarterly Meeting in 3rd Month was held here and a favored season. Benjamin and Louisa Fulghum of Milford, and Hazel D. Green of Fairfield with others, were acceptably with us. At the suggestion of some young Friends and others, with the approval of the Quarterly Meeting committee, a series of meetings was held for several days and satisfactory occasions and much interest manifested. Pretty good attendance in the evening, one or two young speakers engaged at times in the exercise of singing hymns, which was thought by many not to be expressive of the meeting at large.

In 4th Month, winter appears to be breaking and the weather begins to appear as spring-like appearance. It has been quite cold winter-like weather, ever since the year set in—

ground hard frozen nearly all time, Mercury down several times 15 to 20° below zero. Wheat much killed out, and much rain and extremely wet rainy spring. In 7th Month, very wet harvest, so the wheat was much damaged and much of it hardly worth hauling in and seemed nearly entirely a failure with us.

On the 8th of 8th Month, our aged and honored Friend Phebe Maddock departed this life having for several years had symptoms or status of paralysis. She had long stood as an upright pillar in the militant church and was no doubt made a happy partaker of one of those mansions in the Heavenly Father's kingdom. Aged about 86 years.

In 9th Month, our Quarterly Meeting was held here at Elk. William West of Caesar's Creek was acceptably with us; a pretty good attendance of Friends and others. Our Friends Martha Ann and Lewis Taylor arrived just in time to be with us after a long sojourn in Colorado. They were kindly welcomed again amongst us. On their return they stayed a few weeks in Iowa with some of their children and attended several sittings of the Yearly Meeting at Oscaloosa.

Our Friend Mary Roberts laid before the Quarterly Meeting a concern to attend North Carolina Yearly Meeting and to attend other services in its limits, which was feelingly united with and she encouraged to attend thereto. Our Friend Martha Ann Taylor made a return or statement of sojourn in Colorado and felt the reward of sweet peace. This was a day of much Christian feeling and interest amongst Friends

10th Month attended our Yearly Meeting. Several sittings were very satisfactory and good meetings. Several Friends from other Yearly Meetings were in attendance. In the Meeting of Ministers and Elders, the care came up from one of the quarters respecting a Minister who had, through weakness, gone through immersion or water baptism. It seemed alarming to think that an acknowledged Minister would give way to such weakness. A minute was sent down to subordinate meetings, not allowing Ministers or Elders to submit to such improprieties.

There seems to be some improprieties as well as the inconsistencies with a few Ministers in our Yearly Meeting at time will determine. Rufus King, an honored and beloved young Friend, was liberated to perform religious service amongst Friends and others in Great Britain and Ireland and other parts of the European continent.

At Monthly Meeting in 10th Month, Martha Ann Taylor and Rachel H. Maddock were liberated to visit the meetings belonging to West Branch Quarterly Meeting, and if way opens for them to visit our state prison.

Along about the 1st of 12th Month, Noah C. McLain, a young colored man and acknowledged Minister, came to our meeting with two or three other young men and went to holding revival meetings without advice or counsel respecting such service, and continued their meetings for several weeks, having meetings morning and evening with a pretty large attendance, especially in the evening, and many seemed considerably interested. Yet at times, not so satisfactory as could be desired. Friends expostulated with him about his course. He reflected on Friends in public and threw out accusations which were unfounded, and at times engaged in Congregational singing, which seemed to stop his services and people would not attend, so that he went off and afterwards returned. Yet people did not attend his meetings as they did at first, and he finally closed them. Other Friends came and had meetings appointed and were largely attended and were seasons of favor and encouragement.

1876

On the 18th of 2nd Month, Samuel Maddock died. He was a cousin of mine, son of the late

Francis and Phebe Maddock. He was a young man of about my age, talented and well-educated in the community branches of an English education and gave great promise of much usefulness, both in the church and community in which he lived. About the 30th year of his life, being of a lively disposition and given to frivolity in some degree, his affections became entangled with a young woman by the name of Hannah Gregg in relation to marriage, who disappointed him and refused the matrimonial connection. It was afeared on account of a wealthy young man interfering. It was a sorrowful and disheartening disappointment, and the cause of our young cousin's insanity. He labored alone in this condition for several years, not getting any relief. He was taken to the asylum at Columbus, Ohio; not receiving any relief after staying about a year, he was brought home and a room being prepared for him, he continued to stay or live in it for more than 20 years. He was at times somewhat noisy or outrageous. I often visited him in his room and found him rational at times. This situation was a sorrowful one. He died aged about 68 years.

On the 20th of 6th Month, Anna Stubbs died; she was the daughter of Elijah and Martha Mendenhall. After the marriage of her mother to my father, she lived in our family for some eight years until her marriage to Nathan Stubbs in 1825. She was a woman of much piety and Christian virtue. I received in early life from her, much instruction in piety and virtue. Under the parental roof, as we then lived, and may say it was at that early day I received the inclinations of conversion and consecration to God, which has continued with me, a poor and unworthy creature, to the present time.

In a few days before our dear deceased Friend's death, she went with me to Salem to Quarterly Meeting and also returned home with me. We had many interviews together on going and returning from the Meeting in respect to life and things connected with our pilgrimage. Neither of us little suspecting it would be our last meeting here on earth. Yet, it proved so as she died of heart disease. The family had little warning of her death. So passed away one honored and beloved by relatives, Friends and neighbors, who no

doubt, was one permitted to enjoy one of those mansions of praise for the righteous in realms of never ending bliss. Aged about 68 years, eight months, and seven days.

Many Friends, not being satisfied [with] the way we had been holding our Meeting for Discipline, especially women Friends, since our new Meetinghouse was built. Men's and women's clerks sitting at the small table, often interrupted each other in transacting their business, so that several Friends went into the subscriptions [i.e. took up donations], and shutters were put up so as to separate men and women Friends apart. And we enjoy our meeting much better since they were put up and finished, the cost being about $108.

1877

Our Quarterly Meeting in 3rd Month pretty well attended for this time of year. Isaac Jay was very acceptably with us. The Mills of Cherry Grove and Noah C. McLain attended, their company not very acceptable, especially the latter, as they indulged in their singing exercises and unbecoming gestures and other

ways that is very trying to many Friends.

Our beloved and honored Friend Benjamin Fulghum of Dublin, Indiana died sometime the latter part of the 6th Month. He was a prominent and valued member and Minister of Yearly Meeting. He will be much missed in the church as he was one who stood as a faithful watchman and pillar in the church for our ancient doctrines and testimonies.

About this time, David Tatum, Minister of Cleveland, Ohio attended one of our First Day meetings, very acceptably with us. In the p.m. he delivered a temperance lecture at our meeting house. A pretty good audience. He and his wife, a Minister, spent last winter in the South in preaching the Gospel and lecturing on temperance and are doing much good in their cause wherever they go, and their services are well received by the people.

On the 7th of 8th Month, our niece, Ella T. died. She was the wife of Thomas G. Jones and daughter of John and Eleanor Stubbs. She was confined to her room several months and suffered much at times. They consulted several physicians to but little benefit. Being young and to some extent participating in the gaieties of youth, yet her relations have the consoling hope that through the mercies of a risen Redeemer she found acceptance with him.

In 10th Month attended Yearly Meeting. Pretty good attendance. Several Ministers in attendance from various parts of this continent, also Stanley Humphrey and wife, also Walter Robinson from England, very acceptably attended. The meeting learnt in sorrow that a small separation had taken place in Western and Iowa Yearly Meetings and a few had withdrawn from Winchester Quarterly Meeting in our own Yearly Meeting. It was a time of deep feeling and concern of many Friends that our members might dig down to the rock and sure foundation on which our fathers were established, and that it would preserve us a people from the world and its many sinful pleasures and pastimes. Many have departed in simplicity and self-denial in the church as respecting dress and to some extent language; what will be the result, time will determine, yet the meeting seemed to provide us with its blessings in the good degree of harmony and consideration. Robert W. Douglas of Center Quarterly Meeting was liberated to visit in Gospel love Australia, New Zealand and many other parts of that far off-country with much success.

About the beginning of 1st Month, Noah C. McLain and some other young persons came into our vicinity from Gordon, Ohio and commenced “revival meetings,” as they termed them, without any leave or confidence with Friends, which caused some excitement. Many preferred conversion; some made quite boisterous demonstrations of their attainment while they held their meetings in our Meetinghouse. Many Friends not being satisfied with their doings, they were stopped. Afterwards, they held some in Winchester [Gratis] and several at Somerville. At the latter place, about 40 persons preferred conversion and attainment in religious sense. They generally had congregational singing and their meetings were quite noisy. Noah C. McLain came on with several applications for membership of Friends with an understanding that they must have a Meeting granted them at or near Somerville. The subject was in our Monthly Meeting and was referred to the committee appointed to hold meetings by our Quarterly Meeting. They held Meetings for some time with them every two weeks, and they not inclining to our rules and order,

their requests were dismissed

At our Quarterly Meeting in 3rd Month, our friend Stanley Humphrey and wife from England were in attendance very acceptably with us. On First Day, Noah C. McLain attended and encouraged some young men to sing a hymn in a concert way, which was very trying to some Friends as well as others.

For some months past, my beloved wife seemed to be losing her eyesight and became entirely blind by cataracts growing over them, one eye having failed some years ago. About the 1st of 5th Month, we consulted with Dr. Corson of Middletown as well as our own physicians of West Elkton, Doctor Weinland and Dr. Robertson, after which, by advice of Dr. Corson, she concluded to go to Cincinnati and consult some regular opticians of the city. Dr. Corson and Martha Ann went with her. And after a pretty thorough examination by Dr. Joseph Aub, he thought she might be helped by a surgical operation of removing the cataract on the eye that first failed of sight. After she returned to Middletown and stayed a few days, Dr. Aub of Cincinnati came up on the 10th of 5th Month and performed the

operation in less than 15 minutes, binding up and all, some eight or 10 physicians of Middletown being present. She suffered little or no pain in the operation. She was confined after the operation in a dark room at our honored and beloved friend, Eva Christiancy's house, whose unremitting care and attention to her is greatly remembered by us as well as Dr. Corson attending. Also Dr. Aub of the city came up twice to see her. After staying nearly 3 weeks, Martha Ann being with her all the time, she concluded with Dr. Corson's consent to return home as she had got along pretty well, or perhaps better than could have reasonably been expected. On the 27th of the month she came home. It seemed to worry her some. But after a few days she got better and seemed to improve some, yet her sight was not very much better, yet she rejoiced to be at home and the comfort it was to mingle and family society again.

On the Third Day of 6th Month I went up to Richmond as a representative from our Quarterly Meeting to meet with the committee appointed by our last Yearly Meeting on revision of the Discipline and found them

assembled in one of the committee rooms at the new Yearly Meetinghouse. We had two sittings a day for three days and were favored to go through all the Rules of Discipline in church harmony and condescension. Some of the rules were changed and others added, as well as a few left off, which will be laid before our next Yearly Meeting.

Along the last of the 6th Month, my beloved wife began to fail in her general health, having to be confined in a dark room whilst in Middletown. Also since returning, the extremely warm weather caused extreme prostration of body and her appetite somewhat failing during the 7th Month and forepart of the 8th Month. General prostration of her system seemed to be gaining on her, so that towards the last of 8th Month, and through the 9th Month her situation seemed very critical. Dr. Robertson had thought it needful to attend on her daily, as well as Dr. Corson of Middletown, who attended about every two weeks. So that through the 9th Month, she was entirely confined to her room and bed and manifested great patience and serenity of mind. She said if it was the Lord's

will either to live or die, all would be well, and that not the shadow of a doubt was in her mind but what a bright mansion was prepared for her if taken away from the scenes of earth in the Heavenly Father's Kingdom.

Some two or three weeks before she died, her mind became somewhat flighty and continued so until the end. Her strength of body failing, so that for some ten days her suffering was great at times, and she gradually weakened away and passed from the scenes of Earth on Second Day morning about 15 minutes past 10 a.m. in 9th Month 30th. I have the consoling assurance that she was fully prepared to enter one of those mansions prepared for the righteous in the Heavenly Father's Kingdom.

Drs. Corson and Robertson, having done their utmost to raise the dear departed, were at a loss all the time during her sickness to know the real condition of her system and requested a postmortem examination. On Third Day morning 10th Month 1st, Dr. Corson and Dr. Dickey of Middletown, and Dr. William Saylor of Winchester, Dr. Francis of Camden, Dr. Owsley of Jacksonburg, Dr.

Weinland and Dr. Robertson of West Elkton, and several students went through an examination and found that there was some frill disease lurking on her system. And that probably she would not a lived more than a year or, not more than a few months at furthest. So that we were satisfied in granting their request for an examination. On the afternoon of said day at half past 2 p.m. the funeral took place, a large attendance of relatives, Friends and neighbors attending. We moved on to the Meetinghouse where a pretty large and solemn Meeting was held in which our dear friend, Martha Ann Taylor, had considerable to say. It was a solemn time to myself and my daughter, Martha Ann. Said the poet, "As I am, so you must be, prepared for death as follows me."

The 11th Month since my dear companion has left us, myself and Martha Ann feel our loss as we take our seats in the family circle, the scriptural school or in Meeting. Her seat is vacant that she occupied. No more to behold her here on earth. After the silent tear trickles down our cheeks unrestrained, in remembrance of the many seasons of

social interest and communion that we have spent together during our pilgrimage journey thus far through life.

1879

Very cold weather in 1st and 2nd Months of the year. The worst, so it was thought that there had been for 20 years past. The mercury was down several times to 20° below zero. Much snow fell during the winter. Our Quarterly Meeting in 3rd Month was held here, as usual this time of the year. Samuel Pitts of Dover, David Jay Coppock of New Garden, Indiana. Also our young friend, Rhoda J. Thomas of West Branch, Ohio. Very acceptably with us. On First Day the meeting was large by attendance. A very solemn and instructive occasion. In the p.m. not so large but satisfactory.

At our Monthly Meeting in the 4th Month, our young friend, Helen C. Balkwill of England very acceptably with us. Also Anna S. Ritchie of Whitewater attended. They had an appointed meeting in the evening. Attendance, not so large as usual, yet was thought a profitable meeting. On Sixth Day

5th Month 16th, concluded to go out to Stillwater, it being the time of West Branch Quarterly Meeting. We rode up through Winchester [now Gratis], West Alexandria and Piermont, rested at hotel a while and went on in the p.m. Arrived at Riley Davis' near Milton in the evening. Altogether, about 35 miles. Met a kind reception with our friend, Mary Hasket, who appeared glad to see me, as well as John and their two amiable daughters. Mary has been confined to her room and part of the time to her bed for perhaps 20 years with something of a spinal affliction. She appeared cheerful and resigned to her situation.

On Seventh Day attended the Quarterly Meeting at the old West Branch Meetinghouse. Attendance not large. A number of Ministers from other Quarters were present, much speaking done with several times exercising in singing in the congregational way by some. After the Meeting for Worship was over they had a recess of about an hour afterwards. The Meeting for Discipline closed about 3 p.m. We went into the grave yard and saw my

sister Rachel's grave and the graves of their three children who died soon after their mother. Returned to Riley's after dinner and went over to John Hasket's and spent a pleasant time with him and family.

Next morning parted with Riley's and went to West Branch and attended a very interesting lecture delivered by C. F. Coffin of Richmond to the young people at 9 a.m., after which attended the Meeting for Worship. Very large and interesting in some ways, yet a few indulged as yesterday in singing. After Meeting took dinner with Henry Fouts, a relative and interesting man, with several of his relatives. A very satisfactory time.

About 3 p.m. we parted with their kind relatives and friends and went down to Dayton, about 15 miles, arriving at M. A. Holaday's late in the evening about 3 miles on the Trey Pike. It was quite a surprise to our young sister as she was quite intimate with Martha Ann, having taught school in our district and boarded at our house. So that it was joyful meeting with us in some ways, as well as sadness of the ways she had lost her father and mother the last two or three years, and we had parted with our dear mother at home. Our feelings were in no small degree reciprocal. Martha Ann had visited with her some time ago so that our meeting was to mutual satisfaction.

On Second Day stayed with our kind young sister, who is a Presbyterian, a worthy Christian woman. In the p.m. we went in to Dayton and visited some about the water washes. I went into the Clerk's Office and got a record of my father and mother's marriage, dated March 1, 1810, which was kindly give over by one of the assistant clerks. After a good night's rest, on Third Day morning we started for home. We stopped a while on the road at the Soldiers' Home and went to see several of the animals in the parks. We rode onto Germantown and rested a while, then went on for home. Arrived about 4 p.m. and found all well and things doing well since we left it under the care of our young friend, Alice Gray.

The latter part of 5th Month, on the First Day p.m. Martha Ann and I went up to Goodwin Schoolhouse to attend the Scriptural School. Whilst there, a very hard storm or hurricane came up, and on going out to see to my horse, the carriage was blown over on to me. A tree falling before me and behind us frightened the horse very much. I was very badly hurt. My arm and shoulder somewhat out of place, and several cuts on one arm so that I was very much disabled for several weeks. Seemed a providential escape from death, so that it appears in times of prosperity and health, we are in the midst of death and know not when we shall be called upon to give up our stewardship here below and be in redress to meet the messenger of death.

8th Month, we have had a very prosperous harvest of the wheat crop. The best harvest yields for many years, which turns out, very good since threshing has commenced, which should raise in our hearts Thanksgiving and praise to our Dear Father for his superintending care and protecting hand over the people of this country. When there is in China and other nations at times so much

suffering and even starvation.

About the 1st of 9th Month, our beloved Friend, Anna S. Ritchie, and her husband, Samuel Ritchie, very acceptably and satisfactorily visited the families of our meeting, in numbers about 60. Very satisfactory in general, it was to us. I accompanied them to many of the visits. I trust it will be remembered by many in days to come.

On the 7th of 9th Month, our sister and friend Esther Reeves, wife of Alan Reeves, died, aged about 66 years. She had been complaining and confined at home, at times during the summer with a sore leg and being other ways unwell. Some two weeks before her death she had a light stroke of paralysis. She gradually weakened away and said several times she had no fear of death and that all would be well, and a happy home was prepared for her in the Heavenly Father's Kingdom.

Our Quarterly Meeting in the 9th Month was pretty well attended and a satisfactory time. Quite a large attendance on First Day. Our

dear friends, Thomas Jay and William West, also Enos Pemberton, very acceptably with us.

In 10th Month attended our Yearly Meeting. Not so large at some of the first sittings, yet afterwards filled up more. Stanley Humphrey from England with his wife very acceptably with the company. He has been on this continent in religious service about four years and leaves a good impression. Wherever he has traveled much good has been done in building up the church. Some of the sittings were seasons of divine favor, particularly the Meeting of Ministers and Elders. Yet many well concerned Friends had to lament of the departure from that simplicity and self-denial that was once so highly held amongst us as a religious society. Some few are separating from the body of friends in Kansas and Iowa since last year, as well as a few in our Yearly Meeting. Perhaps with more consideration and a little more charity on both sides, separations might have been avoided.

11thMonth. I feel the infirmities of age coming on more sensibly since I received that hurt in 5th Month last. And I am reminded that my stay here may be short, which causes

me often to examine whether the necessary preparation is going on with the day that when called upon to give up my stewardship, that I am in readiness and feel that assurance that all will be well, and an entrance made into the heavenly city. It is my desire above everything else in this world. A poor Pilgrim, I feel myself to be.

Attended our Quarterly Meeting at Salem in 12th Month; although small was satisfactory. Samuel Pitts, very acceptably with us. Also James P. Hayworth of Illinois. He had an appointment at Elk on Third Day at 10 a.m., also one in the evening. Satisfactory, I think, although the attendance was small. Some of our members during the past year have greatly neglected the attendance of our meetings for trifling excuses, because our Meetings for Discipline with some were not satisfactory. Yet lately, there appears some improvement.

1880

In 1st Month and 2nd Month of this year, very warm and rainy weather. We had little snow or freezing since the year came in.

2nd Month 10th. This day, I have completed my 69th year as it is recorded. I am over average of human life. I feel many weaknesses of body, and imperfections attending the passing of later years. Yet I am thankful to my Heavenly Father for His tender care and regard over me, even from my youth to this time. That his watchful protection may still be with me during my pilgrimage journey through this world and that an abundant entrance be made into one of those mansions of eternal joy in that city whose gates are everlasting praise forevermore is my desire.

2nd Month 24th. This afternoon at 2 p.m. the Ministers and Elders of our Meeting held their usual meeting, in which our beloved friend, Mary Roberts, after commencing our business, had a very hard stroke of paralysis, which prostrated her so that she seemed as helpless as a child. It also impaired her mind and speech some. A doctor was called in, and she was removed to a house nearby and stayed till morning and then was taken to her home, where she remained in somewhat of an unconscious state until the morning of 3rd

Month 6th, when she was released from the sufferings of the body for the joys of an eternal inheritance in the Redeemer's Kingdom. It was a sad and awful circumstance and great bereavement to her family and Friends to see her stricken down. It may be truly said, a mother in Israel is fallen; her loss is felt in the church. The funeral took place in the afternoon of next day, the 7th, and was largely attended by relatives, Friends and neighbors. A very large and solemn Meeting was held on the occasion and very appropriate communication delivered respecting the solemn event by her dear sister, Jane Jones and others, on the duty we owe to our dear Lord and Master and the language very appropriately applicable.

Our Quarterly Meeting in 3rd Month attended about as usual at this time of year. Pretty satisfactory occasion, John Jessups of Dover and Isaiah Jay of Indiana in attendance. Meetings on First Day large; Isaiah Jay stayed a few days and had meetings. Pretty good satisfaction with us.

Our honored and beloved friend Elisha Stubbs, having been for the last year very

much confined to his room by age and bodily infirmity, quietly passed away from the scenes of Earth on the 4th of 6th Month in his 82nd year. He came with his parents from Georgia in the first settling of this country when quite a lad. After arriving to manhood and marriage he filled several important offices of trust in the township and community and was much respected as an exemplary and useful citizen. In later life, he with his family joined in membership with Friends and continued as a useful and worthy member and Elder in the church. His funeral was largely attended, and we feel the loss of such, as well as dear Mary Roberts. Also that our aged father, John Kenworthy, from bodily infirmity has been prevented from meeting with us the last two years.

1st of 9th Month, attended two sittings of the Cincinnati Methodist Annual Conference at Middletown, Bishop Peck of New York, presiding. It was an interesting occasion to me to hear the advice of the bishop to the ministers about to be sent to their different fields of labor. Some very able and talented and who seemed alive in the cause of our dear

Redeemer, and in the extension of their branch of the Christian church here on earth. About 300 members were present.

10th Month, attended several of the first sittings of our Yearly Meeting. Rather small at first, yet after a few days it filled up more. Sarah B. Satterwaite and Mary White from England were very acceptably in attendance, as well as other Ministers from different Yearly Meetings on this continent.

Several sittings and the Meetings of Ministers and Elders were solemn and important sittings, resulting in the proposition to offer to the Yearly Meeting of Discipline, the appointment of an Evangelistic Committee. They are to attend the Quarterly Meetings in order to endeavor to stave up all classes of our members. More particularly the Ministers and Elders, to a more faithful discharge of duty in support of our various Christian testimonies, and the advancement of the dear Redeemer's cause on earth. It received the united concurrence of the Yearly Meeting-at-large at a future sitting of the Meeting of Discipline and a large amount of subscriptions offered to defray traveling

expenses of the committee as well as the expenses of Ministers in visiting our subordinate meetings in carrying on the work of the church. The subject of Earlham College having claimed the attention of Indiana and Western Yearly Meetings for two or three years past, an order for joint management of it by trustees appointed by each Meeting was finally settled. The care and superintendence of it is to be surrendered to the Board of Trustees. I hope it may be an advantage both in education and financial points of view.

1881

The first part of 1st Month, Myron T. Hartley of Michigan and Rebecca E. Talbert of Spiceland, Indiana, Ministers, commenced a Revival Meeting, which was continued for some two weeks, one meeting at day and one generally at night—about 22 meetings. Also attended four of our usual Meetings. They were largely attended at night and on First Days, and were generally interesting occasions, especially when they treated on doctrinal points as well as counsel and admonition extended. It seemed a time of renewal of strength and encouragement to

many, and I hope will be remembered in time to come. Some attempts were made to settle some difficulties and misunderstandings amongst our members, whilst M. T. Hartley was here. They were in a good degree complemented and reconciled. Yet after he left some parties withdrew and held back the promises made and appeared fruitless, so that disunity and trouble exists with a few amongst us.

Our Quarterly Meeting in the 3rd Month was pretty well attended by our members. Thomas Miller of Springborough very acceptably with us. The meeting on First Day was largely attended; a solemn occasion.

The last winter has been one of unusual severity. It set in early and was extremely cold, most of the time up to the 1st of 4th Month. Much snow fell—about 6 feet and 3 inches during winter. More than was ever known in later years. Mercury down several times to 15° to 25° below zero.

At Monthly Meeting in 5th Month, some three or four of our Ministers offered resignations of membership after extending

proper care. One declined and three others were accepted. Some since that seem to regret the course they took, and many returned to their church again in the future.

During the summer there seemed to be much apathy and indifference with several of our members in the attendance of our Meetings, more particularly in the middle of the week. Much care was extended to many of them, as well as admonition, with some little fruit of the labor extended. It appears to be a prevailing cause in most all meetings in our religious society at this time. Yet our meetings here at home on weekdays are generally seasons of instruction and encouragement to those who attend them.

Our friends, John C. and Rachel H. Maddock, with their family about the 1st of 4th Month, removed to Newcastle, Indiana to sojourn for the present to labor as ability may be afforded in them. We miss Rachel very much in our Meetings.

This summer has at times been very discouraging on different occurrences that have transpired in our midst. So that it seemed I should hardly be able to survive the trials that seemed to loom up in my pathway. Yet continuing in the patience and looking to Him the Great Preserver of his children in the hour of temptations and trial, I have been kept and made to rejoice in the Lord my Savior and Redeemer in some times of great trial on the banks of true heartfelt deliverance, forever be praised his great and worthy Name.

8th Month, 5th and 6th, a Bible conference for our Quarter was held here by some of the Yearly Meetings Committee on Scriptural

Schools, and it appeared some interesting counsel and advice was extended that I trust will be a help to our Bible school.

In 9th Month, our Quarterly Meeting held here, pretty well attended; Thomas Jay and Enos Pemberton of West Branch, and also William G. Hubbard of Columbus, Ohio, all very acceptably with us. The meeting on First Day, large and satisfactory.

The trying situation of my son, Nathan being of unsound mind since childhood, at times during past summer, manifesting symptoms of insanity and offering violence to persons when things did not suit him. Martha Ann and I, after consulting with relatives and Friends, also with two or three physicians, thought best to take him to an asylum. Probably his situation in the future might be worse. Accordingly, I with Joseph Stubbs went up to Eaton. After looking over the Infirmary buildings and the farm of about 200 acres of land and consulting with an attorney and with the directors of the Infirmary, also consulted the statute clauses of Ohio. It appears his case would be one that would come under the provisions of the aforesaid.

The clerk of the board at once made out a permit for him to be taken there. On the 20th of 9th month, I went with him up there and stayed all night with him. In the morning we went over the farm and around some. He appeared willing to stay there and I left him without any trouble after he found his clothes were in the carriage box and they wanted work and help on the farm.

On the 28th of 10th month, we had a sale and sold off our stock as well as farming utensils, corn, oats, hay and some articles about the house and prepared to move to West Elkton, having purchased a house and lot some time ago. On the 1st of 11th month, we removed us there, and the house and farm we rented to Levi Stubbs, and longer if I did not sell it [*sic*].

11th Month, 27th, Mary C. Moon, the Minister of Oak Ridge, Indiana, commenced a revival meeting, which continued about two weeks, mostly two meetings of the day; had altogether about 20 meetings besides attending six of our usual meetings. Mostly pretty satisfactory, yet she with a few others exercised in singing in a congregational way.

This was trying to some Friends, and is a departure from primitive order and usage amongst Friends. The Meetings at night were largely attended.

12th Month 18th, John Jessup and Samuel Pitts of Dover, Indiana, had several meetings, about eight in number. Also, William S. Wooten of Danville, Indiana, attended several of them. Several of them were not so satisfactory as could a been desired, but so it seems that some of the Ministers are running into the customs and maxims of the world in dress as well as language, also in their communications in public, for which our forefathers in the truth suffered the spoiling of goods and imprisonment for their testimonies. These are looked upon as nonessential by some who are disposed to speak lightly of ancient doctrines and practices. It is sorrowful to many well concerned Friends to see and understand the way that many of these revival meetings are conducted by some Ministers of our Society.

1882

Warm and pleasant weather during the

beginning of the year, more so than usual with us, but little snow and rain. It was and has been a very open winter with muddy roads and considerable sickness at times. About the 1st of 3rd Month, I sold my farm, where we had lived for 26 years, for $6,000, as Martha Ann's health had been for several years very poor, so that we thought best, after leaving it, to dispose of it and live in the village. We think we enjoy ourselves as well and better than we expected and have less care and attention of things than when we lived on the farm.

On the 2nd of 3rd Month, we removed to the Cooper property, which I had lately bought and which was more convenient and better improved and suited us better.

Our Quarterly Meeting in this month was attended about as large as common and pretty satisfactory. On the 31st of this month, I went up to Eaton after Meeting to do some business. I went out to the Infirmary and met a very kind reception from the Superintendent and his wife and took dinner with them. Nathan appeared glad to see me, but did not say much. Yet he enjoys himself

quite well and has good health since he has been there, about six months. A new Superintendent has lately been taken in and appears a very suitable person. Both he and his wife and son conduct things very well and satisfactory to the County Directors. There is about 75 inmates, 15 of them children.

Through the forepart of the spring, it was very rainy and wet, so that spring work was much delayed. Several frosts, which killed the fruit, especially small fruits, so that there was very few apples or peaches in our vicinity.

On 15th of 6th Month I went up again to see the County Infirmary and called in to see Nathan. I found him enjoying pretty good health and he still appears satisfied. We generally hear from him every five weeks. We furnish his clothes all the time.

On the 16th I went out to Quarterly Meeting at Salem. The rains have washed out the roads and bridges; it was tedious getting out there, yet it was satisfactory attendance; large on First Day.

7th Month, we have this summer, a bountiful crop of wheat, oats and other spring crops, which no doubt many feel thankful for

to a kind Providence for his many blessings bestowed on us; since Thanksgiving has commenced wheat turns out a heavy yield.

9th Month 2nd went up to Eaton. Called to see Nathan at the Infirmary and found him quite complaining with boils. I took a trunk for him to put his clothes in which seemed to please him very well. I left him under thoughtful consideration and felt thanks for his being in so good [a place] and under so good regulations, and remembering we were doing the best for him we could under the circumstances. We were pleased.

Our Quarterly Meeting in 9th Month about as usual in attendance. Enos Pemberton of West Branch and Elwood Ellis of Jonesboro, Indiana in attendance on First Day. A large company present, quite a large and solemn occasion. Our brother and friend, Alan Reeves, having been very sick for several weeks, peacefully passed away on the 15th of 9th Month in time of our Quarterly Meeting and was buried in time of it, on First Day morning; made a happy close. Aged about 75 years. He had been afflicted for several years with an inward complaint.

Our Yearly Meeting in the 10th Month opened rather small, yet after a few days it increased to about its usual size and progressed in a good degree of harmony and brotherly consideration.

We had quite a time of sickness of the typhoid and malaria fever in our vicinity during the 10th Month. Some seven or eight deaths occurred; it was a very afflicting time with us, and several had to part with dear friends and bid adieu to friends of Earth. It continued for some five or six weeks.

In 12th Month, I attended Whitewater Quarterly Meeting. Pretty satisfactory. Our honored friend, Isaac Sharp of Darlington, England acceptably in attendance with Joel Bean of San Francisco. Our English Friend, it appears, left his home in 1877, on an extensive mission of Gospel love around the world and has been engaged ever since leaving England. Going first to Madagascar and then to Norway, sojourning some time at each place. And afterwards to Sweden, Russia and Germany, visiting the small companies and sojourning with Friends for a time in those countries. He then proceeded on to the

south of France. After staying a while there he took a ship to west Africa, and from those parts went on to Australia and took up his time sojourning at Hoberton, Sydney and New Zealand and other parts, visiting and strengthening many believers, whom he found established in the hope and faith of the dear Redeemer and found many Friends established according to the order of the Gospel as held by our religious Society. Sometime last summer, he left those far-off isles and took ship for the Sandwich Islands. And then came on to San Francisco about the 1st of 10th Month. After staying there a while, he came on east and attended Baltimore Yearly Meeting, after staying up while in Baltimore. His companion, Joel Bean of San Francisco, went on to Philadelphia and New York, staying for a while, then came west, calling on the way at a few places until he arrived at Richmond. After attending Whitewater and Spiceland Quarterly Meetings, they went on to Tennessee staying a while, and went on to Helena in Arkansas, visiting the school and Friends Meeting in that place.

1883

This year came in with pretty cool weather; much of the time

rain and disagreeable, with great amount of rain and some snow.

2nd Month 10th - This day, I have completed the 72nd year of my age and feel the infirmity of age coming on, so that it seems my time here on earth is nearing its close. I often think if called upon, the preparation has been made. If called upon by the great Judge to appear before him, I believe it would be granted to me in great mercy, not through any righteousness I have done, but through me and of the dear Redeemer, whom I have endeavored to serve from early childhood, notwithstanding weakness and imperfections have attended my pathway. Yet I trust a happy admittance will be made for me.

Our Quarterly Meeting in 3rd Month was attended about as usual for this time of year and was a pretty satisfactory time. Attendance quite large on First Day. Susan Ratliff of Missinewa, Seth Reece of Cherry Grove, Elizabeth Reynolds, all acceptably in attendance.

Our honored and beloved citizen, Dr. J. S. Weinland died along about the 25th of 4th Month. A worthy Christian man of the United

Brethren church. He suffered much from a cancer for several months, yet manifested quiet composure of mind and said his peace was fully made with God, and a happy acceptance would be granted him in the Heavenly Father's kingdom. His funeral was largely attended by the people of this vicinity; a worthy and able physician for more than 30 years in this place, and much respected by all classes of the people.

5th Month, 2nd, our friends Lewis and Martha Ann Taylor returned to us from their sojourn at Denver in Colorado. It seemed pleasant to have their company again after several months' absence.

A young man by the name of Stewart Noble came home with them. He seemed to be quite a talented speaker and engaged as an evangelist worker in the West. He professes very high attainments and don't appear to be a member of any church.

9th of 5th Month, I went up to Eaton on business and went out to County Infirmary and met a kind reception with the superintendent, William Lehman, and his amiable wife and Nathan. I took dinner with them and found Nathan doing pretty well and appeared enjoying good health. Yet there

appears some more symptoms of insanity, perhaps as he gets older in years.

On Fifth Day morning, 7th of 6th Month, I left home to visit some dear connections in Iowa and other parts of the West. I took the train at Camden about 10 a.m. and went directly onto Logansport. Delayed a few minutes, took dinner, then went to Chicago, arrived late in the evening. After some delay, I started about 10 p.m. and went on all night and arrived at Burlington, Iowa, early in the morning. After a short delay went on to Mount Pleasant, about 30 miles; after a while took Keokuk train to Salem, about 12 miles. I met brother Samuel at the depot about 12 p.m. and went on directly home with him, about 80 rods. Met a very kind and cordial welcome from his family. Lindley, his son and his wife, and his daughter, Mary Anne, and his youngest son, William A., a young man about 22 years old. All of whom extended to me the most cordial and kindest welcome during my stay with them.

Lindley and his wife, who were lately married, are very kind and interesting young people. I felt much for them and had to hold out the language of encouragement in inviting them to seek first the Kingdom of Heaven and its righteousness, and all other things

would be added thereto.

Mary Anne, his daughter, is a very interesting young woman. She was married a few years ago to a wealthy planter in the state of Louisiana by the name of Barnabas Jay, who was born in Hancock County, Georgia and was a member of the Baptist Church. He died in the 2nd Month last of pneumonia. Since then, she had come to Iowa with her child about six months old. Her husband was a very prominent man in the South and was wealthy before the rebellion. She said she had ample means left to live on.

On Seventh Day morning, 9th, went into Salem, and met brother Henry and his son William P. in town. Called on some Friends—Doctor Siviter, an English Friend I had seen many years ago in Indiana Yearly Meeting. Also called on Nanny Osborne, a relative; took dinner with J.R. Brown and wife, and it was a pleasant time with us all.

First Day, 10th, attended Salem meeting at 11 a.m. At 2 p.m. attended the Separate Friends meeting. They are both small. A sad affair this separation appears to be, but no

doctrine involved as in some other places.

Second Day, 11th, Samuel went with me up to brother Henry's on Cedar. Met a kind welcome from Henry and Phebe. In the p.m. spend some time over at his son William's.

On Third Day, 12th, a very rainy day spent within doors. The country appears flooded with heavy rains so that is very discouraging to farmers about planting.

Fourth Day, 13th, went over to William's and took dinner; spent the day very pleasantly with them. Fifth Day went to Cedar Creek meeting with Henry. Small yet satisfactory occasion. In the p.m. Henry took me to Salem.

Sixth Day, 15th, Samuel and family with myself went to Obadiah Cook's, about 2 miles below Salem. Stayed all night with them. Very interesting people; they manifested much kindness to me. He lives on his late father's, Nathan Cook's, farm, where I saw the old clock that *his* father Eli Cook owned at Elk and who died there many years ago. It was brought by him from South Carolina in

the first settlement of Preble County, Ohio. It showed the changes of the moon and was a curiosity and came from Germany, perhaps more than a hundred years ago.

Seventh Day, 16th, Samuel took me down to Pilot Grove, about 12 miles in Lee County, to John and Sally Denny's. Met a very kind reception from them and their children. It had been more than 30 years since we had met each other. And it was a joyful meeting with us all.

On First Day morning it was a very wet morning. We did not go to Meeting. In the p.m. it cleared away, and we went to Grove and called on Jeremiah Osborne, a relative. Also to J. Burnett's, formerly of Waynesville, Ohio, with whom I had some acquaintance. Spent the time very pleasantly with them; returned to John Denny's in the evening.

Second Day, 18th, visited some at Jacob Griffin's who were distant relatives; spent the day very pleasantly with them. Returned to John Denny's in the evening, where his father and mother stayed with us.

Third Day, 19th, after an early breakfast, I took leave of John and Sally Denny, a solemn parting, never expecting to see each other again in this world. Jacob then took me to

Houghton station about 6 miles. I went on the train to Salem 5 miles in the p.m. Visited about town some in a social way. Very satisfactory.

Fourth Day, 20th, attended Salem weekday Meeting, very small. Took dinner at J.R. Brown's and had considerable conversation about the separation in Iowa Yearly Meeting as well as that in Western Yearly Meeting. After hearing what they had to say that if charity had a been exercised on both sides, there was no need of a separation.

Fifth Day, 21st, spent with Samuel's family pleasantly and soundly, it being a dull, gloomy day.

Sixth Day, 22nd, we went over to Alanthan Frazier's (who married William Maddock's daughter, Ella) in the spring wagon about 4 miles and did not find them home. In p.m. we rode out with Samuel and his wool wagon.

Seventh Day, 23rd, attended two Meetings today with Lindley Luria that were appointed for revival work by the committee of Salem. Two meetings they attended was very small,

yet a few appeared concerned that there should be more.

First Day, 24th, Samuel took me over to J. Cook's on Big Cedar about 5 miles to the Bible school at West Grove. An indulged meeting place, about 60 in attendance. Afterwards attended the Meeting in the Grove, about double attended the Meeting that were in the school. They seem to exercise in song yet it was a pretty good Meeting. Took dinner at Payton Cook's who married in the Bailes family. Interesting young people. Returned to Samuel's in the evening.

Second Day went up with William Brown to Henry's; a very pleasant day. Third Day, 26th went over to William's; took dinner with them, spent the time very pleasantly with them. In the p.m. Henry took me down to Salem, where I learned Jesse Kenworthy and Mary were in the settlement.

Fourth Day, 27th met Harvey Derbyshire this morning and had an interesting time with him. He once had attended Westfield Quarterly Meeting many years ago as a minister from Canada on a religious visit. He

has identified himself with the Separate Friends of this vicinity. Went with J.R. Brown and wife to their Meeting in which Harvey had considerable to say. Also appeared in supplication. It was a good Meeting. He is in his 85th year and appears pretty lively in his gift. Saw Jesse Kenworthy this p.m., who had been out West and reported the high waters so great that I think it best not to go for Kansas until next week.

Fifth Day, 28th took train for Houghton station 6 miles to J.C. Marshal's, who married Ella, William P. Maddock's daughter. [Earlier Joseph wrote that Alanthan Frazier had married William Maddock's daughter, Ella—see Sixth Day, 22nd, 1883). Spent the time pleasantly with them.

In the p.m. went with Evan Marshall and wife to the School Farm purchased by a donation of Josiah White, late of Philadelphia, deceased. It contains a tract of 1400 acres of land—very rich and productive soil and a large dwelling house. Other buildings have been erected for an orphan asylum agreeably to the donor's wish, and to be under the care of Iowa Yearly Meeting of

Friends. I spent the time very pleasantly with the superintendent and matron, John and Susan Fay. It is a prairie land and broke and ready for cultivation. Took supper with them. They have only at present about 15 children in the home, a small number at present for the accommodations.

I returned to J.C. Marshal's in the evening and had a pleasant time in reading the Bible with these interesting young people.

Sixth Day, 29th parted affectionately with those dear young relatives and went to William Taylor's and was kindly received by him and his beloved wife. Had a pleasant and agreeable time with them. In the p.m. William Taylor took me to Salem. After parting with him, Samuel gave me a letter from home, giving the said information of the sickness of our friend John Kenworthy.

Seventh Day, 30th stayed at Samuel's; not feeling very well. In the p.m. I walked to town, feel some better. First Day, 7th Month, 1st, Samuel took me up to Cedar Creek Meeting, a pretty satisfactory time. Henry and Phebe as well as William and Tamar were present. I went home with Isaac and Sarah Brown, spent the p.m. with them very

agreeably, and returned to Samuel's in the evening.

On Second Day morning, the 2nd of 7th Month, I left for Kansas in company with my beloved nephew, William A. Maddock. I took the train at 9:00 a.m. and went on to Mount Pleasant. After some delay to Fairfield where we called on our relation, David P. Stubbs, who lives here and kindly assisted us in procuring tickets to Kansas. The train would not leave until nine. He took us around to see the many improvements that were going on in their town, which seemed to be an enterprising people.

He then took us to his splendid residence, where we were received with kindness by his amiable wife and daughter, who had only a few days before returned from a female seminary at Toronto in Canada and were enjoying themselves very pleasantly. They treated us with much kindness, and we took supper with them.

At 10 p.m. we parted with our kind relatives and Friends and took the train for Kansas. Went on all night. It was very tedious traveling. Got to Cameron in Missouri about daylight. Then on to Atchison. We took breakfast there and went on to Topeka and changed trains. Then on to Sterling. We arrived there about sunset, went to S.P. Stubbs, where we met with a kind greeting and where several of the connections and Friends came in during the evening, and we enjoyed each other's company. A very consoling and pleasant time

Fourth Day, 4th spent pleasantly with

connections and Friends, and it being the Fourth of July so-called, it was a day of much parades with the people shooting crackers and torpedoes so that some were seriously hurt and disabled.

Fifth Day, 5th, I walked around some in the morning; attended the weekday Meeting of Friends here. It was very small—three men and four women.

Six Day, 6th, visited around amongst connections and others in town. Took dinner at Sylvanus Stubbs' and spent the time very agreeably with him and his amiable wife. In the evening went over where Joseph Stubbs was building his new house. I lodged again with them and their daughter, Mary, about 16 years old.

Seventh Day, 7th walked around some in the morning, receiving a card from home giving accounts of some sickness, particularly the sickness of our aged friend John Kenworthy. In the p.m. Solomon took us out in the country over the Arkansas River and crossed on the bridge. We had an extensive view of the Prairie, of the large crops of wheat harvesting,

crops of corn and sugarcane growing and the herds of cattle feeding. It was a delightful sight to behold; it seemed the Garden of Eden. Returned in the evening.

First Day morning, I attended Friends Bible School in Sterling. Afterwards, the Meeting was pretty satisfactory. A young man, son of Abel Bond, the great tract distributor, attended and spoke much. Very interesting and intelligent speaker. Took dinner at J.P. Stubbs with Jesse Brown and others who came from Preble County, Ohio. A pleasant time. In the p.m. I lodged again with Joseph H. Stubbs and family.

Second Day, 9th, after breakfast, I took leave of my dear relatives and Friends, a solemn parting it was. I took the train for Iowa at 7:30 a.m. and went on pretty directly to Florence, Elmira to Topeka, and then Kansas City, arriving there late in the evening. After a short delay, I went on in the night to Camden in Missouri, and arrived at Fairfield in Iowa early in the morning.

Third Day, 10th, went on to Mount Pleasant; after some delay, then off to Salem, arriving at Sands about 1:00 p.m.

Fourth Day 11th, William went with me up to Henry's. In the p.m. we went over to William P.'s, had a very satisfactory visit with

them, returned to Henry's and lodged.

Fifth Day, 12th, attended Cedar Creek Meeting; very small. After Meeting the Monthly Meeting was held in the p.m. Henry and Tamar went with me down to Salem. As we passed Cedar Creek burial ground, we stopped and attended the internment of Boyd Williams, the son of William Williams, a worthy minister amongst Friends who died more than 50 years ago. A very small company present. I learned that he had lived in the vicinity several years, and withdrew from Friends in the time of the Hicks Separation and had of later years manifested an interest in returning to Friends, but his wife objecting he never returned. Parents cannot confer peace on their children. This evening took a solemn leave of Henry and Tamar. It was a contriting [sic] time as it was doubtful whether we all should meet again in this world, particularly Henry and myself. We had during my stay here, had several interesting seasons together.

Sixth Day, 13th, expecting to leave for home tomorrow. Called on J.R. Brown and others with whom I've formed some

acquaintance. We bid each other affectionately farewell. I went into the Friends burial ground and looked on the resting place of many who had removed from Ohio that I knew many years ago. A solemn thought to one, reminding us that we have no continuing city here. In the evening before retiring, we had a Bible reading in Samuel's family. A very interesting time it was, and counsel and advice held out that we should prepare to meet each other in that land where parting would be no more. At the close, a prayer was offered up for preservation that we might be prepared to meet again where parting would be no more. It was a precious season and will be remembered by me.

Seventh Day, 14th morning, attended breakfast. I parted with Samuel and family with whom I had been so kindly cared for, by Mary Anne and Louisa, as well as others in the family. The many social seasons we had together is thankfully remembered by me as well as them, no doubt.

Samuel going to Illinois on business, we took the train for Keokuk 42 miles, arriving there about 10:30 a.m. Since no trains were leaving for Illinois until p.m. I went with Samuel on the packet down to Warsaw Woolen Mills, some eight or 10 miles,

arriving there in about an hour. Samuel has bought considerable wool from them this season. After dinner we returned back again. It was a pleasant ride. At 3:30 p.m., we took the train for Mount Sterling, in all, 55 miles. It being late in the evening when we arrived, we stayed all night.

First Day morning 15th, we hired a hack to take us to John Stutesman's 12 miles in Schugler County. It was bad roads. We did not get there until it was 11:00 a.m. John and his family being gone to Meeting, we went over to his mother's—Rhoda Stutesman—about half a mile. We met a kind welcome from her and her daughter. Samuel had been there; before she knew him. I, being a stranger, after she knew me, she appeared much pleased. We are first cousins yet had not seen each other for many years. John came over in the evening and we had a pleasant time together. We went home with him and lodged.

Second Day, 16th, we went over to Rhoda's again after breakfast and spent the day very agreeably with her. It rained much in the p.m. She has a daughter, about 28 years old, quite bewildered in her mind, or rather insane; all in all, a pitiful situation. She is indeed come so by religious excitement. Late

in the evening, we visited one of Rhoda's daughters by the name of Davis, very interesting time.

Third Day morning 17th, we parted with our very kind relatives, and John and one of his daughters very kindly went with us to Rushville, 9 miles. After parting with them, I went on to Beardstown and arrived there, about 40 miles, about 1:00 p.m. Procuring tickets, went on for Springfield, 43 miles. After some delay to Pena, 46 miles, then to Paris about 75 miles, arriving there about 2:00 a.m.

Fourth Day morning 18th, after some rest and early breakfast, I took the Leiden to Vermillion, 6 miles. Met a very kind and pleasant welcome from Alisha and Joash Stubbs and their friends. Visited some amongst their children as well as the widow of Jesse Stubbs [son of William Stubbs, brother of Joash], who was killed on the railroad several months ago. Had an interesting time with her and could truly sympathize with her sad bereavement. Jesse was much respected in the community as well as the church of which he was a beloved member. They all feel their loss. Read a card from home giving a satisfactory account.

Fifth Day 19th lodged last night at Joash's. Visited some amongst relatives; went to the

Stubbs burial ground, where several of the connections were laid. In the PM was informed that my nephew Harvey Stubbs would not be here until tomorrow. He lives about 20 miles off in Clarkson; the other nephew has removed to Missouri.

Sixth Day 20th spent around satisfactory amongst my relatives, especially Joash Stubbs' family and his daughter, Laurel, an amiable and interesting young woman. At noon Henry arrived and we had a very social and interesting occasion. In the evening I parted with these interesting friends, particularly Alisha and Joash Stubbs family, never expecting to see each other again in this world, a solemn parting. In the evening I went to Paris and lodged.

Seventh Day 21st, early in the morning I went on to Chrisman where Harvey resides, about 14 miles. Met a very kind and social greeting from his amiable wife and daughter. After breakfast, Harvey took me to see Patty, widow of Samuel Stubbs, who lives with her son, Joseph, about 2 miles. They seemed glad to see me and I was glad to see them, and we had a very social and interesting time together. Joseph was very sick. After staying with them I affectionately bid them farewell.

I went back to Chrisman and, my nephew going with me to the depot, provided tickets and bidding him farewell, got on the train about 3:00 p.m. and went on for Indianapolis, about 84 miles. I arrived late in the evening, so I had to stay all night as the evening trains had all left. I put up at the California House for the night.

First Day morning the 22nd, about 5:00 a.m., I got on the train for Richmond. Soon after getting on, I found that I had left my teeth in the room that I lodged in at the hotel. But so it was. I had to pass on and arrived at Richmond at 7:30 a.m. There was no train leaving for Cincinnati till morning. I had to stay. I went to Isaac Corman's and got there just as they were sitting down to breakfast, a kind welcome. Went with Isaac to the 12th Street Meeting. Very good Meeting. Joseph Moore had much to communicate in the p.m. I attended a lecture on temperance at the same place at 3:30 p.m. delivered by A. Hoyt, Secretary of the Women's Indiana Temperance Society. A good lecture. Attendance large. An interesting lecture.

Second Day morning, 23rd, I arose and took the early train at 5:00 a.m. for Camden. Arrived at about 6:30 a.m. Meeting with a conveyance, I went directly for home. Met a kind and pleasant welcome from relatives and friends as well as citizens of the village. And it was indeed pleasant to mingle together after an absence of several weeks and feel thankful to my heavenly Father for his preserving care

over me in dangers seen and unseen.

Soon after my return I went up to Eaton was out at the county infirmary found Nathan had good health and appeared to be pretty well satisfied.

In 8th Month, our aged and honored friend, John Kenworthy, died after several weeks of affliction with old age. He had long been a faithful and upright pillar in the church. His funeral was largely attended by the people by whom he was respected; a solemn and interesting Meeting was held on the occasion, aged about 86 years. Jared P. Binford and Amos C. Hill from Walnut Ridge were with us. Had some Meetings and visited several of the families. A satisfactory and solemn occasion and was a timely season amongst us.

Quarterly Meeting in 9th Month, attendance about as usual by friends from Salem; very large on First Day. Thomas Jay of West Branch, Eli Cook and Dillon H. Williams of West Grove, very acceptably with us on First Day evening.

After Quarterly Meeting I went to Camden to take the train for Plainfield in order to attend Western Yearly Meeting. I went to Richmond and stayed there all night. On Second Day I took the train for Indianapolis, arrived there at 10:00 a.m.

Stopped at the California House to see about my teeth that I left there when I returned from the West some two months ago. The landlord denied ever seeing them and appeared not willing to give any satisfaction about them. Learning that the hotel was not a place of any credit, I found there was little or nothing that could be done towards obtaining them.

I went to Plainfield and attended p.m. sitting at Western Yearly Meeting, which was very large and attended by several ministers over the continent including Isaac Sharp of England, who had been all over the world on missions of labor, leaving his home in Great Britain more than five years ago.

On Third Day, I attended the Meeting of the Separate Friends at Sugar Grove who meet in the Yearly Meeting capacity. This is a sorrowful affair, similar to the separations in Indiana and Iowa as well as Kansas Yearly Meeting. It might've been avoided had charity and forbearance been observed that is so desirable in the church as well as other ways. Some 300 or 200 were in attendance. It was a good Meeting, far different from those of Plainfield, which seemed more like Methodist. I took dinner at Jod Newlin's, a distant relative, where some friends from Philadelphia were present.

On Fourth Day attended Meeting at Plainfield, large and quite noisy and unsettled. Took dinner with Levi Lane and was a very satisfactory occasion. In the evening I attended a lecture of Isaac Sharp of England and his travels in New Zealand, Australia and the Sandwich Islands, and they were very interesting. Started for home that evening, arrived home next morning. At Monthly Meeting at Elk, Sarah Coat of West Branch attended; visited several families during her stay.

In 12th Month 15th Jacob Moore of Richmond came down here from our Quarterly Meeting at Salem; had two or three appointed Meetings with us and visited several families during his stay with us.

Attended Monthly Meeting the Fifth Day 20th; very acceptably with us and the families, as well as the Meeting he held.

1884

Very cold weather at the beginning of this month, particularly in the 1st Month much snow fell, and it was unusually cold. Some of the older inhabitants thought more so than it had been for years, the mercury down several times from 20 to 25° below zero.

In 2nd Month, Joseph Wright and Daniel Hill of New Vienna, Ohio attended our Monthly Meeting; afterwards they had a revival Meeting which continued for some two weeks, meeting generally in the day and evening. Two young women from Richmond by the name of Burson attended towards the last. About 36 Meetings altogether, including our regular Meetings. Attendance through the day rather small. Attendance at night larger. It was pretty cold and stormy some of the time, which caused them to be small. Much interest was manifested by some friends and others in the community. I hope it will be of lasting benefit to some at least.

My brother John Maddock was taken down sick with inflammation of the bowels and other inward complaints. He was very bad; he was sick only for five days. His death was very sudden and unexpected to us all. Yet so it is. We know not the day or hour the Son of Man will call for us; prepared or unprepared, we must go. Some years ago, he had difficulties with some members in society. He became dissatisfied and withdrew from the Meeting and never returned, which was cause of sorrow. Yet near his close he expressed that all was well and that a happy

home was prepared for him in the heavenly Father's kingdom, and encouraged his family to so live as to meet him there. He died 3rd of 4th Month 1884, aged 72 years, two months, and four days. A large attendance at his funeral.

In 6th Month, I attended our Quarterly Meeting at Salem. The attendance not large, but it was satisfactory. Joseph A. Binford of Walnut Ridge acceptably with us. Quite large attendance on First Day. 7th and 8th Months were cool and dry weather; wheat and oats crops quite light. Also the corn crop will be light. The last half of 8th Month attended New Garden Quarterly Meeting. Attendance pretty good on Seventh and First Day in the p.m. On First Day, attended at Fountain City formally Newport. The attendance was also pretty good. Lodged with Thompson Harris, where lived our aged friend, Mary Stubbs, widow of Newton Stubbs, who died many years ago at Elk. She was very sick; not likely to live long in this world. She had long been a worthy member in the church.

In 9th Month our Quarterly Meeting was held here; about as large as usual on Seventh

Day, quite large and satisfactory.

10th Month, I attended our Yearly Meeting at Richmond. About as large as usual; many of the sittings of the Meeting for Discipline were seasons of divine labor and a good degree of harmony. Yet some of the Meetings in the morning and evening were more like Methodist than Friends.

The state and presidential elections this fall were times of much excitement amongst the political parties. More so than had been for several years. It seemed at times as though there would be another rebellion, yet after a few weeks it settled down pretty quietly. Yet there appears considerable animosity amongst the different citizens and parties in our country at the present time.

On the 9th of 12th Month, I went up to Eaton; was out at the County Infirmary. I met a kind reception from the Superintendent and his amiable wife. I took dinner with them, and it appears at time of pretty good health with them. Nathan seemed to enjoy pretty good health and seemed to be doing well. About 80 inmates in the home.

1885

Considerable cold weather in 1st Month this year. In 2nd Month our nephew and niece, Aaron and Martha Talbert of Minneapolis, Minnesota, called and spent some time with us. They had been visiting amongst the missionary stations kept by Friends in Arkansas, Florida, as well as a few other

places. They found in places they were not advancing in education and religious growth as could be desired. Yet some appeared to manifest some interest in the Christian course. They found many subsisting as part of the land had been long in slavery. Some allowances are to be made with both white and black.

I was confined much of the time in 3rd and 4th Months. I did not get out to Meeting much of the time so that it was very tedious. I had to remember that in younger days my interest in attendance was very strong. About this time that I was confined, Harvey and Alice Bergman of Van Wert, Ohio visited us. Had several unusual Meetings with us and visited families and stayed several weeks. Although there was not a very large attendance in the day, yet larger at night. They were pretty satisfactory and left a good impression on Friends as well as many in the community. Much cold weather caused many at a distance from attending.

There was William J. Thornberrry and N.C. McLain of Goshen, who had Meetings at the other house for some time, on the same an

hour, but frequently came to ours at the close of their Meeting. They joined in with the Methodists and the UB [United Brethren] church in partaking of the occasion on First Day evening, and left next morning for their homes. This was very trying to Friends, yet we found that they had before exercised and advocated in the thing. It seemed they were ashamed of their conduct as they left so soon. Soon after this circumstance there was a Meeting of the representatives on this occasion by our Yearly Meeting; some advice was issued.

In the 8th Month this year, R. W. Douglas attended one of our First Day Meetings and lectured on the subject in the p.m. of the sacrament to a pretty good company.

During the latter part of summer and fall, my health became more delicate, and I was confined to my room part of the 11th Month, and altogether in the 12th, having return of Hemorrhage of the Bowels and light strokes of paralysis and neuralgia at times. I was quite confined to my room and was not able to be out at Meeting. I experienced a great perdition in being prevented from attending

our Meeting. It was quite cold weather here, much of the time.

1886

My poor health and indisposition still continuing through the 1st and 2nd Months, with light strokes of paralysis, caused me to remain indoors much of the time during the latter part of winter. Yet I was able to be up and about the house and did not suffer much pain. My system seemed to be very much paralyzed; my left-hand very much so yet not so but I am able to be up and walk out some and be out at Meeting a few times. I feel it to be a great privilege to enjoy this much from my heavenly Father, for his superintending care over me during my affliction and tedious time of confinement.

The latter part of 5th Month, I seemed to strengthen up some, so that I attended Meeting a few times and visited some of our connections and friends, which was indeed a great satisfaction. There seems to be plentiful summer crop coming on. Our wheat crops since thrashing commenced turned to a good yield, although times are very hard and grain

is low.

The latter part of 8th Month, and first of 9th Month we had some light shocks of earthquake in our Southern states, especially so about Charleston in South Carolina. It was severely felt in places here in the North. It created much alarm in places in the southern cities.

In 9th Month, Quarterly Meeting as usual was held here. Enos Pemberton and Rhoda Thomas of West Branch, Ohio, very acceptably with us. On Seventh Day about a common attendance. Very large on First Day, a satisfactory occasion. There seems to be trouble got up in some of the Yearly Meetings, especially in Ohio and Western, since their Meetings were held. Several ministers have administered the water to their class, particularly in Ohio, as well as on common members. Still reports of shocks of earthquakes in Southern states as well as further north, and hard shocks reported in parts of Europe, particularly Italy.

NOTE: The September 1886 entry in Joseph's diary is the final one he wrote.

In the Elk Monthly Minutes for May that year, we find a minute related to the Meeting taking up a collection for Joseph.

> Our Home Mission Committee makes the following suggestion: that James H Roberts. Lorenzo Stubbs, Martha S. Maddock and Sarah Stubbs be appointed in consideration of the pecuniary misfortune and declining health of our Friend, Joseph Maddock, to open voluntary subscription for the benefit of the family. The subscription to be in money or articles of value. Said Committee is authorized to sell or exchange any supplies of articles donated for the use of the family and report once a year or oftener as occasion may require.

The Meeting continued to provide for Joseph and his daughter, Martha, over the next three years as his health declined. From the Minutes of February 1888:

> A proposition from the Home Mission Committee was received at this time that the monthly meeting, in view of the financial embarrassment of our Friend Joseph Maddock, agree to furnish said Friend with all the necessary Flour and Wood for his support, which is united with by this Meeting and the proposition accepted accordingly. All donations for the above purpose is directed to the care of the Home Mission Committee.

In September 1888, Susan Stubbs reported for the Home Mission Committee that "Joseph Maddock has been furnished 18 and 1/3 cords of wood worth $27.50; also 268 ½ pounds of flour worth $6.71."

In February 1889, Jesse Kenworthy was appointed "to have the care of the Meeting Records in room of Joseph Maddock who through infirmity has become incompetent."

Joseph Maddock died May 27, 1889.

Direct Descendants of Joseph Maddock

On March 20, 1834, Joseph Maddock married Mary Stubbs in West Elkton, Ohio. Their son Nathan was born nine months later on December 31, 1834, and a daughter, Martha Ann, was born August 30, 1845.

Nathan was "of unsound mind" from childhood, and was rarely able to be left alone even after he grew up. In adulthood, Nathan suffered from what Joseph refers to as "epileptic spasms of fits" of increasing severity.

In 1864, Joseph and Mary Maddock sent 19-year-old Martha Ann to the Friends boarding school (recently re-named "Earlham College") in Richmond, Indiana, where she attended sessions from October 1864-February 1865. In a letter home dated 2nd Mo 5th 1865, Martha Ann writes:

> I wish I was at home but it will not be long till [school] is out and then I will be glad to return home to join the family circle around the old familiar fireside. Tell Nathan I often think of him and wonder if he ever thinks of me. I expect it would please him if he could see near 100 boys out playing foot ball of an evening…

Martha Ann did not return for a second year, however, perhaps because her mother's health was not good and Nathan required increasing care. Joseph Maddock writes in his diary:

> Nathan had the first [epileptic] fit or spasm the 23rd of 12th Month, 1865, and the next was the 7th of 11th Month, 1869, and the third the 10th of 6th Month,

1870. The last was a very hard one, so that he was not able to be about or do much for several days.

After his mother Mary Maddock died September 30, 1878, Nathan became increasingly violent and "manifest[ed] symptoms of insanity." In 1881 Joseph and Martha Ann consulted "with relatives and Friends, also with two or three physicians," and all agreed it "best to take him to an asylum." Nathan Maddock spent the rest of his life at the "infirmary" in Eaton, Ohio; he died April 6, 1913.

Martha Ann never married. She lived with her parents on their farm outside West Elkton until her mother died. Then she and her father sold the farm and moved into West Elkton. When he died, she lived with other relatives. A 1900 census shows her identified as "sister" in the household of her cousin, Alpheus T. Maddock. She died August 22, 1920.

Below is an excerpt from Martha Ann's first letter home from Earlham College.

13th Day, 10th Month, 1864

Dear Parents

I have just eat my dinner and seated myself in the schoolroom for the purpose of dropping a few lines to you to let you know how I am getting along here at Earlham. Well now to begin I hardly know what to say first—I am enjoying pretty good health and hope these lines may find you the same.

Of course you know we got to Camden [Ohio, train depot] *and got on the* [railway] *cars safe but let me tell you, I like to ride on the cars the best kind but it did not pay us so well the other day. We all* [Martha Ann, her cousin Sallie (probably Jones), Jabez and William Kenworthy] *had to stand up, the cars were so crowded till we got to Eaton. Then Sallie and I found seats but Jabez and Will stood up*

all the way to Richmond [Indiana]. *We got to Richmond and such a crowd there was, it seemed as though it was as crowded as bad if not worse than at Yearly Meeting. There was a whole Regiment, and part of another, of Soldiers, drafted men; they said they there were taking their leave. One train was loaded they said, and as soon we got off, they begin to fill the train we were in. We counted about 60 as they went in. We could not but help noticing them, some were crying, some laughing, and some were hollowing at the top of their voices, which make the depot ring. Taking all together, it was a rather affecting sight. Well, enough on this subject.*

APPENDIX B Alpheus T. Maddock: West Elkton Historian

Born February 23, 1846 to John and Martha (Stubbs) Maddock, Alpheus T. Maddock grew up in Elk Monthly Meeting among many of the original settlers of West Elkton. He was the grandson of William and Delilah Stubbs whose story of their trip to help bring back free people of color is included in *A Sense of the Meeting*, and the nephew of diarist Joseph Maddock.

He collected first-hand accounts of local history and recorded them for posterity. His first history of West Elkton Friends was published in 1905 in observance of the Meeting's centennial anniversary. He continued adding to and revising this history

until his death in 1940. A series of his articles on West Elkton written in 1921 for *The Eaton Register* was used, with a postscript from Everett Roberts, for Elk Monthly Meeting's *sesqui*centennial celebration in 1955.

A.T. Maddock wrote in a rambling, conversational style, jumping from subject to subject, and then back to an earlier subject, writing things down as they occurred to him. Sometimes he appears to have been reading Elk Monthly Meeting Minutes and writing about subjects as they arose in the minutes. Because his style is so clearly his voice and a voice from the past, it is charming; it does, however, make the *flow* of historical events difficult to follow. For this reason, I edited the version from Elk Monthly Meeting's sesquicentennial publication of the 1921 articles, grouping sections according to topic to make the history more coherent to the casual reader and more useful to the researcher. (The original unedited version is available on request to the Meeting.)

When he died, Alpheus T. Maddock left a

small estate to Elk Monthly Meeting; a minute in the February 20, 1941, Elk Monthly Meeting for Business records “The Trustees received from Frank V. Shafer, executor of the estate of Alpheus T. Maddock, deceased, the sum of $64.59."

But he left something infinitely more valuable in these collected reminiscences of early West Elkton Friends.

– *Donne Hayden,* 2005

HISTORY OF THE QUAKERS AT WEST ELKTON, OHIO

The Oldest Church Organization in Preble County Established September 26, 1805

By A. T. Maddock

(Edited by Donne Hayden)

I. THE PLACE

Before the First Quaker Settlers

More than one hundred and fifteen years ago a little company of Friends, or Quakers, from the Southern States first set their feet upon the virgin soil of Butler County, Ohio. Ohio was still part of the Northwest Territory and was not admitted as a state until three years after these Friends arrived.

At that time this section of the country was an unbroken wilderness, without a stick of timber amiss, for the woodman's axe had not marked a single tree. The wild animals of the forest roamed unmolested and the Indians sat around their wigwam fires on

the shores of Elk Creek—lazy, peaceful and contented. [Note: Actually, in the Treaty of Greenville, the Miami tribes retained as hunting grounds the lands north of the Ohio River including the territory around West Elkton, but there is no evidence they had villages or lived in the area. Perhaps hunting parties put up wigwams...]

Two miles west of here, however, in the campaign against the Indians in 1794-95, General Anthony Wayne and his army came through on the way from Ft. Hamilton to Ft. Greenville; soldiers felled brush in order for the army to get thru with its munitions of war.

When the Quakers arrived, a man by the name of John Leslie, a soldier under Gen. Wayne, had settled three miles east on Elk Creek. After the treaty at Ft. Greenville, he returned to his home in Virginia and in the year 1800, with his family and mule team he crossed the Ohio River and settled on Elk Creek. For some time after his arrival he made his home in the trunk of a large sycamore tree that stood on the banks of the creek. It was six or eight feet in diameter at the ground, with an opening at one side; here the family resided until better accommodations could be provided. He lived in the wilderness with his family from the time of his arrival in 1800 to the fall of 1804, with no company or callers but the Redmen and wild animals of the forest.

Mr. Leslie is reputed to be the first resident of Preble County. He felled some of the forest trees and cleared the land on which to raise vegetables to subsist on. Outside of what he did and Wayne's trail, there was not a sign of civilization in [what is now] Gratis Township when the first settlers arrived.

Friends Arrive in the Northwest Territory

Such were the conditions here when the Quakers from the

South first penetrated the wilderness of Preble County, Ohio.

Quite a colony from the same community in Georgia left the land of their fathers and immigrated to Ohio. In the fall of 1804, Nathan Stubbs and his family, from Wrightsborough Monthly Meeting of Friends in Columbia County, now McDuffy County, Georgia, immigrated to Ohio and settled on Elk Creek in Butler County, a half mile from where John Leslie resided. These were the first Friends to penetrate the wilderness here in search of a new home. The leading spirits in the colony were Francis Jones, Richard Brown, Samuel Stubbs, Samuel Maddock, and many others with their families. They crossed the Ohio River in June and on their way here stopped over night at old Ft. Hamilton.

Late in the summer or fall of 1805, another party of Quakers from Bush River, South Carolina, came and joined the Elk Creek Friends. They emigrated north about the same time the company of emigrants left Georgia. The Bush River Quakers stopped in Warren County and remained during the summer, then came here late in the fall, as above stated. The leading men in this colony were Eli Cook, Benjamin Hawkins, Jesse Kenworthy, Jonathan Roberts and Jonas Randall, with their families, and a large company of other individuals whose names were not given. Also a few families from Pennsylvania and New Jersey, including the Browns, Moores, Gauses, and Edgertons, settled on land that a few years later was Gratis Township, Preble County, Ohio, around where the village of West Elkton is now situated.

Soon after their arrival they met together and held meetings to renew the worship of God, and a little later founded the church. Then they commenced to clear the land to make homes for their children and grand-children to enjoy during the early summer of 1805.

At that time in the history of this community there was no Preble County. It was not organized until three years after the pioneers came, and then was taken from territory that originally belonged to Butler and Montgomery counties; consequently, when the lines were drawn and the county organized in 1808, it was found that all the settlers in this neighborhood resided within the limits of Preble County except the families of Nathan Stubbs and

James Cook, who lived just over the line in Butler County.

All the emigrants from the South and East were Friends. They left Georgia and South Carolina on account of the evils of slavery, preferring a home in the wilderness rather than to remain and rear their children under this degrading influence that surrounded them.

Elk "Indulged" Meeting for Worship 1805

In August, 1805, the pioneers met at Nathan Stubbs' [near what would later be Bennett's Mill], and held the first general meeting among Friends, beneath the spreading branches of a forest tree. On the 8th of 8th Month, 1805, the Friends here asked Miami Monthly Meeting at Waynesville, Ohio, to establish a meeting for worship at this place; 12th of 9th Month, 1805, the committee reported favorably, [that the request] was approved by the Monthly Meeting directed that a Meeting for Worship be held First Day (Sunday) and Fifth Day (Thursday) of the week—the Friends always called the days of the week and months by number as some of the names of the months originated from heathen gods.

John Wilson, Robert Richards, Henry Millhouse, and John Stubbs, with a like committee of women Friends, were appointed [by Miami Monthly Meeting] to attend the opening meeting on the fourth Fifth Day of 9th Month, [i.e., the fourth Thursday, September 26] 1805. After the first General Meeting in August,

1805, West Elkton Friends met regularly at the cabin homes of the settlers. Late in the fall, and all thru the winters of 1805-06, the meetings were held at Eli Cook's, two-and- a-half miles southwest of West Elkton, on the farm now owned by Susan K. Stubbs.

Elk Monthly Meeting Established

A meeting for worship only was called "an indulged meeting" and was not allowed to transact any business. A "Monthly Meeting" met not only for worship but to transact the business of the church. After an hour of silence, the Friend sitting at the head of the meeting, arose and said: "If Friends are satisfied perhaps the time has arrived to transact the business of the meeting." The shutters were pulled down, and the clerks took their places. Men and women Friends did not affiliate in the transaction of business, only when matters came up in which both parties were interested. Each had their separate work.

The queries and answers were read and summaries made to show the condition of the church. These were sent to the Quarterly Meeting and from there to Yearly Meeting to be read when the state of Society came up before that body.

On the 8th of 7th Month 1809, the Friends here asked Miami Monthly Meeting at Waynesville, Ohio, to request that Miami Quarterly Meeting grant them a Monthly Meeting at this place. A committee was appointed to sit with Elk Creek Friends, "judge of the propriety of the request and report to the next meeting." On the 5th of 8th Month 1809, the committee reported favorably and a request was forwarded to Miami Quarterly Meeting. On the 12th of 8th Month 1809, the Quarterly Meeting appointed a committee to visit the Friends here on account of their request for a Monthly Meeting. On the 11th of 11th Month 1809, the Quarterly Meeting granted the establishment of a meeting to be called "Elk Monthly Meeting" named for the creek on whose shores the Quakers first settled. Miami Quarterly Meeting adopted this name which has been kept for one hundred and eleven years [in 1921].

(From records of Miami Monthly Meeting we find that the Elk Preparative Meeting was set up at this place on the 5th of 2nd Month 1807, two years prior to the establishment of the Monthly Meeting, and was to be held on Fifth Day preceding the Monthly Meeting for business in Waynesville.) [Representatives from Elk Preparative Meeting took business matters to Miami Monthly Meeting once a month. until Elk Monthly Meeting was established.]

According to the above directions of the Quarterly Meeting, a Monthly Meeting was opened up at this place on the 2nd of 12th Month 1809. The following Friends attended from Miami: Samuel Spray, John Furnace and Phineas Hunt. Thomas Talbert and Rebecca Comer were selected to be the first Clerks [of Elk Monthly Meeting]. {The old handwriting in the Minutes is sometimes difficult to read; Alpheus and others who followed him mistakenly reported her name as "Gomer," but from other records, it is clear the name should be "Comer."]

Samuel Stubbs, Amos Hawkins, Elizabeth Talbert and Rebecca Whitson were appointed the first Overseers. Wm. Talbert was named the Recorder of Marriage Certificates, Births, and Deaths. Thomas Talbert was the first Monthly Meeting Correspondent and continued as such till his death in 1841.

The appointment of the above-named officials dates from the 6th of 1st Month 1810; Elders were not appointed until the 5th of 3rd Month, when Thomas Talbert, Richard Brown, Olive Hawkins, and Prudence Jones were chosen to be the first Elders. On the 2nd of 6th month 1810, they produced a copy of a minute from the Select Quarterly Meeting of Miami stating they had been accepted as Elders and were directed to hold their Select Meeting on First Day in the afternoon, after each Monthly Meeting preceding the Quarter.

The Boundaries of Elk Monthly Meeting

In February 1810 a committee was appointed to confer with "a like committee" from Whitewater Monthly Meeting at Richmond, Indiana and fix a boundary line between the two monthly meetings. The committee reported they had attended to the appointment and agreed for the boundary line "to begin on Twin Creek, running a southwesterly course to leave Eaton about three miles to the east and continue in said direction, leaving Eli Dixon's and the settlement of Friends on Four Mile to Elk; thence on said course until it intersected with the state line; thence along said line to the Ohio River. All on the west side of said boundary to be in the limits of Whitewater Monthly Meeting with which the meeting concurs at this time."

The meeting at Richmond was the farthest west of any other Quaker meeting in this country at the time.

The Yearly Meeting

Also in 1812, Baltimore Yearly Meeting set up Ohio Yearly

Meeting at Mt. Pleasant. This severed our connection with Baltimore. From 1813 to 1821, Elk Monthly Meeting was a member of Ohio Yearly Meeting. Then Ohio organized Indiana Yearly Meeting at Richmond, and from 1821 to the present time —a period of 99 years— we have belonged to the annual meeting of Friends at Richmond. [Note: Elk Monthly Meeting/ West Elkton Friends Meeting is still part of INDIANA Yearly Meeting.]

West Branch Quarterly

On February 2, 1810, Richard Brown, Jonas Hatfield, Amos Hawkins, Samuel Stubbs, Olive Hawkins, Rachel Hatfield, Keziah Stubbs, and Lydia Brown were the first delegates from Elk to attend Miami Quarterly Meeting in Warren County, Ohio. Our meeting was a member of this body from December 2, 1809, until West Branch Quarterly Meeting was organized in June 1812, and we were transferred from Miami Quarterly Meeting to the new Quarter.

A committee of Elk Friends had been appointed in February “to confer with a like committee from West Branch and Whitewater Monthly Meetings in regard to a request being made for a quarterly meeting to be established on the west of the Great Miami River, and where to be held.” On the 3rd day of March 1810, the committee reported they had “attended to the appointment,” and agreed to forward a request to Baltimore Yearly Meeting (of which we were a member at that time) proposing “a quarterly meeting to be held circularly, *viz.* twice in the year at

Whitewater Monthly Meeting in Richmond, once a year at West Branch Monthly Meeting in Miami County, and once a year at Elk Monthly Meeting in Preble County." The meeting united with the proposition.

The result of the request was the establishment of West Branch Quarterly Meeting by Baltimore Yearly Meeting on the recommendation of Miami Quarterly Meeting. The opening took place at West Branch near West Milton, Ohio, on June 6, 1812. Its sessions alternated between West Branch and Whitewater for four and a half years, but from the records we find no data that it was ever held at Elk under the above arrangements.

Richard Brown, Jonas Randall, Joseph Smith, Nathan Stubbs, and Rebecca Stubbs were our first delegates to attend the new Quarterly Meeting at West Branch, Miami County, Ohio.

Westfield Quarterly

On July 10, 1815, Elk Monthly Meeting granted Friends on Paint Creek, four miles west of Camden, the privilege of holding a Meeting on the First Day and Fourth Day of the week. A committee was appointed to attend the opening.

An Indulged Meeting was granted the Friends on Four Mile [in Somers Township] and was opened February 15, 1818, the meetings to be held on the First and Fifth days of the week at the home of James. Caldwell.

On March 6, 1819, a "Preparative Meeting" was granted the combined meetings of Friends from Paint and Four Mile, and a committee of men and women Friends was appointed to attend the

opening on the Fourth Day preceding the first Seventh Day in the 5th Month, 1819. On April 6, 1822, the name was changed to "Westfield Preparative Meeting." In 1834, the preparative meeting became "Westfield Monthly Meeting."

A committee from Elk was appointed to attend the Westfield Monthly Meeting and confer with them regarding a boundary line between the two monthly meetings, reported as follows: "The line to begin at Eaton running along Wayne's Trace, to Seven Mile Creek; thence in a straight direction to where the Paint Road crosses Miller's Trace; thence to continue straight to Samuel Patterson's on Seven Mile creek; thence down the creek to its mouth; all on the east side to belong to Elk, and on the west side to Westfield. The meeting united with the report."

In 1825, a request was made from Elk Monthly Meeting, Westfield Monthly Meeting, and Silver Creek Monthly Meeting[4] for a new quarterly meeting to be held alternately between Elk and Salem [Union County, Indiana] on the third 7th Day (Saturday) of the 3rd, 6th and 12th months, and to be known by the name of "Westfield Quarterly Meeting." The committee appointed by Indiana Yearly Meeting to visit the three monthly meetings reported favorably and on the 19th day of March, 1825, the first Westfield Quarterly Meeting

was held at Elk under the direction of Indiana Yearly Meeting. Wm. Talbert was appointed as Clerk, and Wm. Brown, Assistant [Clerk].

[Note: Silver Creek Monthly Meeting was in Salem, Union County, Indiana about twenty-two miles west of West Elkton. Though West Elkton Friends referred to it as "Salem Monthly Meeting," this meeting in Union County, near what is now Liberty, Indiana, should not to be confused with the Salem Monthly Meeting in Washington County, Indiana.]

Joseph Hoag from Ferrisburg Monthly Meeting in Vermont, a noted Friends Minister whose journal is found in many of our old libraries today, and Daniel Puckett of New Garden, Indiana, were in attendance at the opening of the new quarterly meeting.

The meeting at West Elkton has always been isolated from any of her sister churches; Salem Monthly Meeting, near Liberty, Indiana, being the nearest, 23 miles distant since the Hicksite split-off in 1828. Prior to that time Westfield Monthly Meeting on Paint, four miles west of Camden, belonged to our Quarterly Meeting. After the Hicksite disturbance, they withdrew and for 88 years, only Salem and Elk Monthly Meetings comprised the Quarterly Meeting, except from 1874 and 1883 when Fountain Monthly Meeting in Colorado, belonged to Westfield Quarterly Meeting.

The last Westfield Quarterly Meeting was held at Salem, Indiana, December 23, 1913. When Westfield Quarterly Meeting was laid down, Salem Monthly Meeting joined Whitewater Quarterly at Richmond and Elk followed, hence Elk and Salem now are part of the Quarterly Meeting at Richmond.

West Union Indulged Meeting

A meeting for worship was granted the Friends on Seven Mile Creek 8th month (August) 1827. The committee appointed to attend the opening reported they were present and the meeting held to satis- faction. After a conference among the members and the committee it was decided that the meeting be known by the name of "West Union Indulged Meeting," and that all Friends on the west side of the [Quaker] Trace Road belonged thereto, except Wm. Kenworthy and family. The meeting was situated about four miles west of here in Somers Township, half a mile south of Bake's schoolhouse. This meeting was discontinued in June, 1830. It was the means of creating quite a disturbance among the Orthodox Quakers on account of the Unitarian doctrine they espoused, and before our history closes will be mentioned again. Not as humble followers of Geo. Fox, but converts of Elias Hicks.

"Removal" of Friends

The Friends, as a class, have always been tinctured with a spirit of migration. From the earliest history of the church, our people commenced to emigrate and settle within the limits of other Quaker meetings. Prior to 1810, there were no meetings to move to this side of the Great Miami River but West Branch in Miami County and Whitewater at Richmond. As meetings were

established farther west, our people commenced to call for removal certificates. The first removal certificate from Elk Monthly Meeting, dated June 20, 1810, was granted to Joseph Evans and family, who removed to West Branch Monthly Meeting near West Milton, in Miami County, Ohio. From the organization of the Monthly Meeting in 1809 to 1860, more of our members moved away than treble the number that comprises the church today. The largest membership of the church was at the time of the Hicksite separation in 1828, when we numbered 400. The smallest is at the present time [1921]: 165 resident and non-resident.

When Salem Monthly Meeting in Iowa—the oldest Quaker meeting beyond the Mississippi—was established in 1838, some of our people, including the Maddocks and Cooks, immigrated to what was then the Wisconsin Territory and settled within the limits of Salem Monthly Meeting. A little later, the Browns, Taylors, Hiatts, and others moved to Iowa. And our people kept moving still farther west.

Quite a little colony of them settled at Fountain in Colorado Territory in sight of the Rocky Mountains, including the Hutchins, Terrells, and Stubbs. They longed for a meeting, as they were isolated many miles from a Quaker settlement, and consequently, on February 26, 1874, they made a request of Elk Monthly Meeting for the establishment of a meeting, to be known by the name of "Fountain Monthly Meeting." On the recommendation of Elk Monthly Meeting, Westfield Quarterly Meeting granted the request.

Mary Roberts, Delilah Stubbs, and Mary Kenworthy were appointed to attend the opening of this new meeting on August 29, 1874. They all attended but Delilah Stubbs, who was prevented on account of infirmities. It was the request of Friends at Fountain to belong to the mother church and be one of the meetings that composed Westfield Quarterly Meeting [along with Elk Monthly Meeting, Westfield Monthly Meeting in Somers Township and Silver Creek Monthly Meeting in Salem, Union County, Indiana].

The Fountain meeting continued until 1883, when it was laid down. Some of the members died, others moved farther west. The

church property was sold and the proceeds there from forwarded to the Treasurer of Indiana Yearly Meeting of which Fountain Monthly Meeting was a member.

The First Meeting House

In December, 1805, a rude log church 16' by 18' was commenced on a five-acre tract of land purchased from John Seabold, on the site of the present structure and only a few rods away from the Maiden's [i.e., Margaret Maddock] grave. The church was not completed until the early spring of 1806. The logs were not chinked until late in the fall. It contained a puncheon floor and greased paper was used for windows. The house had a fireplace and stick chimney, and the clapboard roof was held down by long saplings cut in the wilderness.

A friendly tribe of Indians living on the shores of Elk Creek was passing by during the meeting hour in August, 1806; they looked through the unchinked logs to see what was going on inside the church. One of their number pushed the door open to get a better look at the silent worshippers; they did not molest them further.

On the 10th of 4th Month 1806, Jesse Kenworthy, Sr., and Jos. Smith were appointed by the Miami Monthly Meeting, of which this meeting was a member at that time, to serve as Overseers among the Elk Creek Friends at this place. The duty of an overseer was to have an oversight over the church and when any of the members deviated to go to them and point out their errors and ask, in meekness and love, that they make amends and strive to live more

Christlike among their fellow men, also to settle difficulties that came up among the members. All grievances that arose among the members and that could not be adjusted by the Overseers were laid before the meeting and steps taken to settle them.

The Friends Cemetery

On the 19th of December 1805, Margaret, the maiden wife of Nathan Maddock, died, with what was termed in that day and age, "the cold plague," a disease of short duration. They were married at Wrightsborough Monthly Meeting in Georgia, in February, and a short time after, in company with his parents and other members of the family, immigrated to Ohio.[5]

[NOTE: I have found no record that correlates with this report from Alpheus Maddock. Rachel (Jones) Maddock, who was married to Samuel Maddock, died on 08/18/1806 in Preble County, age 54. Nathan Maddock was married to Sarah (Fouts) Maddock when they arrived in Preble County. She died in 1815, and Nathan married Martha Miller Mendenhall (widow of Elijah Mendenhall) in 1817. Elijah Mendenhall and Martha Miller were married in Georgia in 1804, shortly before immigrating to Ohio; he died in 1814. Possibly there was another Nathan Maddock in the first group of settlers.]

This was the first death in the little colony, and it cast a deep shadow over the emigrants as they sat around their cabin fires and recounted the sad event. A rude coffin was made from boards or slabs, riven from a walnut log, and pinned together, and without stain, paint or varnish. A winding sheet was her funeral robe. On the 21st of December, 1805, while the leaden clouds veiled the sky, and the snow flakes sifted down gently thru the leafless limbs of the forest trees and on the new made grave, a little band of old time Quakers, with bowed heads and drooping forms stood around the mound that contained all that was mortal of Margaret Brown Maddock, aged 19 years, and as they left the sacred spot with bleeding hearts, the December wind mourned a low sad requiem thru skeleton branches of the forest trees, and over the first grave of a resident of Preble County.

This was the beginning of the first graveyard or cemetery in the county, on land procured by the Friends, and a little later the property of Elk Creek Monthly Meeting. For ninety years this burying ground was kept up and maintained by the Quakers. For several years it was the only cemetery in South Gratis Township. Many of the pioneers of South Gratis and North Wayne Township, in Butler County, sleep in this sacred enclosure.

It was free to all who desired a resting place for departed friends and relatives, with one restriction—in the early history of the church no head stones were allowed. A few years later the monthly meeting permitted a head stone not to exceed 12 inches in height and very plain, but the rules, in a measure, were ignored by many who were not Friends.

The cemetery was vacated in 1870. Two years prior to this time, in 1868, the monthly meeting purchased an acre of ground of Richard W. Randall adjoining their property on the south for a new cemetery. Several years ago this old burying ground was deeded to the township trustees. A few years later another strip of ground laying between the old and new burying ground was likewise deeded to them and both were thrown into one enclosure. Since that time both of these cemeteries have been in charge of the trustees of Gratis Township.

The Second Meeting House

During the years 1807 and '08 there was a great influx of settlers from the South and East and the neighborhood filled up rapidly. They were nearly all Friends and the church grew and prospered. In 1809, preparatory to the establishing of a Monthly Meeting, a new double- log church was erected on the site of the first rude structure.

The Third Meeting House

On June 1, 1816, Thos. Talbert, Geo. Jones, Samuel Stubbs, and Nathan Stubbs were appointed to superintend and manage the building of a brick meeting house. There is nothing further in the minutes to tell us about the work of the committee, but from other sources we gather the information that it was built in 1818. A brick was found when the church was torn down in 1872, with the year "1817" marked on it. No figures can be had as to the probable cost as the minutes are silent on this matter.

This was the third church building on the same site. It stood for 54 years. The antiquated house with its low flat walls and ceilings was a landmark in the community. In its day nearly all the Friends ministers from this country, and some from over the sea,

including the noted French minister, Stephen Grelette, preached within the walls of this old church to the humble followers of George Fox in West Elkton.

The Fourth Meeting House

In 1872 the old brick meeting house that had served the Friends of Elk Monthly Meeting for two generations had to succumb to the inevitable. Joseph Maddock, Jesse Kenworthy, Allison B. Crist, Marmaduke Mendenhall, and Asa Talbert were appointed on the building committee to erect a new house.

The last meeting held in the old church was on July 28, 1872. The last two days in July and first week in August the old house was torn down and work commenced on the new structure the second week in August.

The first service was held in the new house on Saturday, November 23, 1872. The building was not completed in time to hold the Monthly Meeting at usual time on Fifth Day (Thursday); consequently it was postponed until the Saturday following.

Thus we see that Friends have erected four houses for worship on the same site during the last 115 years. [This meeting house, with some modifications, is still used in 2005].

Delilah Stubbs, for many years an Elder and active member of the church, served God in the first log structure that was built in the winter of 1805 and spring of 1806. In 1809, when the second church was erected, she worshiped in it as long as it stood, and she was married to William Stubbs in the church in 1817 according to the rites of Friends. In 1818, when the first brick meeting house was built, she continued faithful and worshipped in it for 54 years. Then the present structure was built in 1872, and in this house she worshiped for 12 years. Being faithful at the house of God for three-quarters of a century, at the ripe age of 83, she went to her eternal rest.

Use of the Meeting House

[Friends] did not believe in making any public demonstration

over departed friends and relatives; they went to the cemetery with their dead, and after they were laid in the grave, and the dirt filled in and the mound patted down, after a few moments of silence they returned to their homes.

The first service [in Elk Monthly Meeting] held in a meeting house over a departed Friend was when Jesse Kenworthy, Sr., passed away, August 7, 1858. He was one of the pioneers that came from Bush River in South Carolina in 1805. After he was laid in the grave a short service was held in the church. Ann Kenworthy, a relative, from Richmond, delivered a sermon on the occasion. The deceased was 90 years, 4 months, and 15 days old. He was one of the first Overseers appointed. It was some time after this before the casket was taken in the house when there was a funeral.

In 1850 a noted individual in the community passed away. His people had been Quakers but he was not. The family desired the use of the church in which to hold the funeral services, but it was denied them. Nothing was allowed in the house but their regular services until 1880.

After this date an occasional temperance meeting was held. Rev. John Fall, a Wesleyan minister who lived at Greenbush, was the only preacher from another organization that ever delivered a sermon in the church up to 1865. The partition wall that existed for many years between Friends and other denominations has ceased to exist. Ministers of other churches, lecturers, and anything moral and of an elevating nature are permitted in the house.

Sixty years ago they had no use for night meetings. The devil loved darkness rather than light. There was enough daylight in which to worship the Creator. Today night meetings are quite prevalent.

They had no unity with revival meetings: too much noise and excitement. The Lord came in the still small voice, and would direct them in the right paths without so much confusion. Today revival meetings are held in all Quaker churches.

Remodeling

The early churches here had four doors, one for young men, one for young ladies, one for the middle-aged and old men and likewise for the women, creating somewhat a barrier between the old and young, simply because it was a practice in the early history of the church. It should never have been tolerated. One door is now sufficient for all to enter the church, but the old Friends thought different in their day.

In the fall of 1899 a committee was appointed to remodel the house, which was done at a cost of $1,000. The gallery seats, which were in all the different churches, were removed; a sunken floor was placed in the auditorium, and a pulpit erected in the church.

A short time after, the young people, who held Endeavor services in the house, were granted the privilege of installing an organ. Two or three years later it was taken into the auditorium and used in the church service. The organ has been discarded and a piano is now used in its stead.

After the house had been repaired Rev. Joseph O. Benford, Super- intendent of Evangelistic Work in Indiana Yearly Meeting, came and preached the dedicatory sermon. Enough money was raised at this meeting to cancel all the indebtedness.

The First Friends School in West Elkton

The Friends were great believers in education from the earliest history of the church. And wherever there was a meeting, a schoolhouse could nearly always be seen near by. They did not believe in educating young people for the ministry; the Lord would attend to that part, if they had a call in that direction. They believed in education on general principles; it made wiser and better citizens of young men and ladies.

In 1829, a request was made by Indiana Yearly Meeting that all the Monthly Meetings composing the Yearly Meeting, erect schoolhouses convenient to the church and open up schools to educate their children and train them up in the principles of Quakerism; always hiring a teacher in membership with Friends. The queries in the discipline were very rigid as to who should

teach; none but a Friend need apply for a Quaker school 75 years ago.

A committee appointed to procure a site on which to build the house reported the land could be purchased of Joel G. Hutchens at the rate of $12.00 per acre. They bought one acre and a few rods for $12.72, and in the fall of 1830, commenced the school building. The committee was instructed to erect a brick house, but the plans were changed and a frame building put up in its stead. It was not completed that fall and the frame work stood uncovered until spring, when workmen put the finishing touches.

The first school was held in the summer of 1831 and taught by Mary Hunt of Richmond (a few years later the wife of Richard Pedric). Isaac Hiatt was the next teacher. He taught the school three or four years. The late Louis Taylor and Mary Kenworthy were among those who attended this school.

It was the duty of the School Committee, composed of men and women, to send two of their members on Friday afternoon every two weeks to visit the school for the encouragement of both teacher and pupil. The Friends were proud of their school. Some of the members who had moved to Iowa and other parts of the country sent their children back here to have them educated. Isaac Hiatt, Eli Stubbs, Mary Hunt Pedric, John Burns, and Tristam Coggeshell were among the leading educators who taught in this school

On Fifth Day (Thursday) it was a compulsion on all the scholars to attend Meeting for Worship, except Monthly and Preparative Meeting Days, when all who were not Friends were excused or requested to leave the church. Then the partition shutters were closed for the transaction of business, as no one but Friends was allowed to sit in these meetings.

The scholars marched to Meeting double file from the school-house, the boys generally first, followed by the girls, then the teacher in the rear. Enough seats were always left vacant in the church on Fifth Day Meeting to accommodate the scholars. A smile rested on the faces of the fathers and mothers as the youth of 75 years ago marched into the church.

The last classes were taught in this house in 1858 by Thos. J. Stubbs. The building was then sold to Ira Stubbs and the proceeds used in the erection of a new house.

The Friends Academy

A committee was appointed by the Meeting in March 1869, composed of Hiram Stubbs, Wm. Kenworthy, John Maddock and Joseph Brown, to construct a new brick building south of the church on land donated by Richard W. Randall. The house was completed in the fall at a cost of $3,200 and was known as the West Elkton Academy.

William Kenworthy and Miss Sallie Riddick of Indiana taught the first school in this house in the fall of 1869 and the winter of '70. Edwin Ellis, and Joseph and Job Holiday were the principal teachers while the school remained in possession of Friends. The school from a financial standpoint was a failure. The attendance did not meet the expectations of Friends, and in 1878 the house was sold to the West Elkton School District and was used as a high school until it was consumed by fire on September 3, 1911, just two days before school was to commence.

The "Scripture School"

In March, 1853, William Taylor, Eli Stubbs, Martha S. Maddock, Elizabeth Stubbs, Joseph Maddock and others were appointed to open up a Sabbath, or "Scripture" School, as they were called by Friends in those days. The first Sabbath School was held in April, 1853; Elijah Coffin, for more than thirty years clerk of the Indiana Yearly Meeting, and a leading Sunday School worker, came down from Richmond and organized the school.

For several years it was held only during the spring and summer months, closing in the fall to re-open the following spring. For the last forty-five years it has been held regularly throughout the year without any intermission. There is a fair attendance, and considerable interest is manifested by both old and young. Mr. S. Jordan is the present superintendent [1921].

The Library & the Book and Tract Committee

By request of Westfield Quarterly Meeting held in third month (March) 1830, a committee was appointed by Elk Monthly Meeting to procure suitable books and establish a library for the benefit of the meeting and school that was about to be opened up. It recommended books and journals that had been written by Friends in order to instill in the minds of the young and rising generation the true principles of Quakerism, and then to add new books as occasion required. The library has been continued ever since, a period of ninety years, containing many of the writings of ancient Friends. The late Elijah Mendenhall was librarian for many years. Anna Kenworthy is the present incumbent [1921].

In 1853 the first Book and Tract Committee was appointed in the meeting here, and through their efforts and those of their successors, thousands of pages of literature have been scattered, broadcast throughout the country wherever these Friends went.

Martha A. Taylor was a faithful worker in distributing these documents. It was no uncommon occurrence when she was traveling or riding out to hand some tracts to individuals she met. One or two conversions were the result of her labors in this direction. We have no Book and Tract Committee now as formerly. The care and attention is not given the matter as it was many years ago. The religious journals or papers are much more prevalent and in a measure have taken the place of tracts.

II. THE PRACTICE

Men's and Women's Meetings

Fifty years ago all the Friends churches had a partition, and by closing shutters, made two apartments. The men and women never sat together, but occupied separate rooms. The female portion of the church had

the same rights and privileges as the male members had in the transaction of business relating to the church. They each had clerks and kept separate minutes until April, 1895. [Note: Not exactly so. Women Friends could not disown someone without the approval of Men Friends; the reverse was not true.]

After the remodeling of the church all the congregation sat promiscuously together. There was no partition dividing the male and female members as had been the custom since the organization of the meeting.

"Timing the Meeting"

From the organization of the Meeting for Worship in September 1805 to 1809, there was no resident minister. Consequently, most all the meetings were held in silence, not a word being spoken to break the stillness that hovered over this little company of faithful followers. An occasional preacher from the South or East found their way thru the wilderness to the Elk Creek settlement of Friends, and preached to them, then tarried long enough to visit each family in gospel service, as was the custom until a third of a century ago.

In the early history of the church, when there was no minister, it was customary for a member of the official board to sit at the head of the meeting, generally one of the Elders, and time the Sabbath and mid-week

gatherings. Thomas Talbert was the first to act in that capacity. He sat at the head of the meeting for thirty-six years. After his death the mantle fell upon Jesse Kenworthy, Sr., and when death claimed him in 1858, Wm. Stubbs followed in his footsteps until the 1st of 1st Month 1860. Then Joseph Maddock for more than a quarter of a century followed his predecessors. He went to his eternal rest in 1889. Then Jesse Kenworthy was appointed by the Monthly Meeting and served for a short time, till infirmities prevented his attendance. After his resignation, Marmaduke Mendenhall was faithful until death in 1896. Then, for a short time, the mantle rested upon Ellis Smith, who was the last to act in that capacity.

In October 1897, the Meeting procured the services of a pastor and since that time the ministers have timed the meetings.

Quaker Marriage Practices

Under the old dispensation, the contracting parties made known their intentions to the Monthly Meeting in writing; a committee was appointed to make investigation, and if there was nothing in the way of the request, it was granted, and the time set for the marriage to take place, usually at a Fifth Day (Thursday) Meeting for Worship.

A short time after the sitting of the meeting, the contracting parties [the would-be bride and groom and their attendants] came into the church and took seats on the lower gallery bench, facing

the congregation in the part of the house occupied by the female members. After a half hour's silence, the Friend at the head of the Meeting arose and said the time had arrived for the marriage to take place. The contracting parties and their attendants stood up. The would-be groom was the first to proceed; "Friends, in the presence of the Lord and before this assembly, I take Mary L—, to be my lawful wife, promising by Divine assistance to be unto her a loving and faithful husband 'til death shall separate us." Then the would-be bride repeated the same ceremony with abbreviations. After which they took their seats.

Then the Clerk of the Monthly Meeting read the marriage certificate which he had prepared, and that pronounced them husband and wife. All that felt disposed had the privilege of signing the certificate. It was a common thing seventy-five and a hundred years ago for 25 or 30 names to be attached. The bride and groom signed first, the bride assuming the name of her husband. After the reading of the certificate and signing of the same, the Friend at the head of the Meeting turned to his brother by his side and with a handshake, which was general among all the members, meeting was out.

The contracting parties returned to the home of the bride where a wedding dinner that would have pleased the palate of a king awaited them. Two members of the Church previously appointed by the Monthly Meeting would attend the wedding nuptials to see that good order prevailed and report to the next meeting. Such was the proceeding of a Quaker marriage a hundred years ago.

Marriages in Elk Monthly Meeting

Jesse Overman of Whitewater Monthly Meeting at Richmond, Indiana, and Keziah Stubbs were the first couple united in marriage according to the rites of Friends at Elk Meeting, in June 1810, and the late Joseph Brown of Fountain City, Indiana, and Maria Stubbs were the last, under the old dispensation, in December, 1866.

There have been four marriages in the church during the last few years; Edgar Wollem and Clara Talbert, Oct. 17, 1906 (Mr. Wollem is Superintendent of Friends' Theological School at

Cleveland); Chas. Randall and Mayme Taylor, May 19, 1909 (in the grocery business at Economy, Indiana); Russell Emerick and Jessie Krekler, Nov. 10, 1910 (reside in California); and Lawrence Lindley of Indiana and Amelia Ruger of New York in June, 1920. They were both Earlham graduates; the latter was making her home with Mrs. Ida T. Parker, the Friends' minister; hence the marriage took place here. President Edwards of Earlham College and his wife and quite a number of the faculty were present on the occasion. The house was well filled—many having come out of curiosity to witness a Quaker marriage. After partaking of refreshments at Mrs. Parker's, they left for the West and have charge of an Indian Agency in Oklahoma at the present time. The last three marriages were more on the progressive order than those of 100 years ago.

Divorce

In December 1825, the joint committee of men and women Friends were united in the following report in regard to divorce among the members: "We, the committee appointed to consider the subject of divorces, have conferred together and are united in sentiment that members of our society cannot, consistently with our religious profession, avail themselves of any legal privilege in dissolving the marriage contract; and that none in membership with us can retain their right, nor any be received, while remaining in the state." Fifty years ago a divorce among Friends was unknown; and today they are not very prevalent.

Quaker Manner of Worship

When George Fox, the founder of the Friends Church, was preaching at the time of the Reformation in England, he told the people that the time was coming when the earth would quake and tremble on account of sin. He was called a heretic and from the word "quake" they called Fox and his followers, in derision, "Quakers," and this name has been handed down thru the generations to the present time. Christ said to his followers: "If you love me then ye are my friends." The followers of Fox loved the lowly Nazarene, and when the Quaker Church was organized about 300 years ago, it was given the name of "Friends Church," or the "Society of Friends," which it bears to this day; because Fox

and his followers loved only the begotten Son of God.

The Quakers always claimed to be led and guided by the Holy Spirit. On occasion, strange ministers [i.e., "visiting ministers" from elsewhere] attended the meeting. Occasionally a minister came to attend the meeting on Monthly Meeting [for Business] day and in one instance the minister sat quiet during the hour of worship. He then told the Friends he had no message for them at that time. So the shutters were lowered and the business of the Monthly Meeting transacted.

Silence generally reigned for a half hour or less, because they were waiting to be directed by the Lord; then the preacher would arise and talk for an hour and a half. For a minister to arise in meeting 75 years ago and take a text with Bible in hand would not have met with approval of the Elders; the preacher would have been dealt with for this innovation. To get up and preach off hand was the doctrine of that day; no Bible was allowed in the pulpit; the Lord would direct the path for the minister to travel in.

The early Friends did not believe in making obeisance to man by lifting their hats. Prior to 1858 it was customary during service, in time of prayer, for the congregation to stand, taking their hats off and turning their backs toward the minister. After the petition was over they sat down and replaced their hats. It was the custom, fifty years ago, to always keep the hat on during service. In the early sixties they quit turning their backs toward the minister when in supplication, but stood with uncovered heads, facing the minister. In the late seventies, they sat still, simply taking their hats off in time of prayer, then replacing them. These however were only forms of the church and had no

particular significance. [Note: There were no hired ministers until 1897, so this must refer to a visiting minister or perhaps whoever was sitting on the facing bench.]

About the year 1875, some of the young Friends began to take their hats off while in the church but the older members always followed the practice of wearing their hats in meeting as long as they lived. They are all gone and their children and grandchildren are carrying on the church.

Many a time, when we were a little boy and clambered about out mother's knee, she took us by the hand and led us to church, and week after week (in the absence of a minister) the meeting was held in silence, not a word was spoken; and when we look back over a period of many years, to the time we sat by mother's side in a little dress, it seems to us that no hours have ever been recorded that were as long as those experienced by us in childhood when sitting in a quiet Quaker Meeting, more than seventy years ago.

We often noticed tears trickling down the faces of the dear old mothers in Israel that sat in the gallery seats, and on our way home asked mother in our childish simplicity, what they were crying about. She told us they were meditating on the goodness of God and that their hearts were so full of His love that they were praising the Master in tears. We never again asked mother that question and who can or will say in this day of song and music in the church, that these fathers and mothers did not worship God according to the dictates of the Holy Spirit and to the peace of their

own minds in proportion to the light and knowledge that God had blessed them with.

Attendance at Meeting

We still love many of the ways and customs of our pioneer fathers. They were faithful in the attendance at church, not only on the Sabbath day, but at the Fifth Day gatherings. Seedtime and harvest always found the greater portion of the members present when the meeting hour arrived, which for one hundred years was always eleven o'clock A. M.

A half-hour before the services began scarcely a vehicle could be seen. About meeting time they came in every direction until the house was well filled at the Fifth Day (Thursday) gatherings, much larger in a general way, than our Sabbath meetings are today. This was the only meeting in this community for more than forty years in the early history of South Gratis Township.

It was not only a place to worship, but a place to visit and learn the current events of the day. After service many accompanied their neighbors home and spent the afternoon in friendly intercourse. That spirit of caste did not exist as it does today. All classes and conditions mingled together in one common body and were measured by their honesty and standing regardless of wealth, for the pioneers were nearly all poor in those days.

As stated in our last communication nothing ever kept the early Friends from church, except sickness. If a member who had

been reg- ular in attending failed to be present, one of the Elders or Overseers called in the afternoon or the following morning to learn the cause of absence. It was generally sickness and not company or anything else that kept them from being present

In May 1854, Dr. Henry Way and Daniel Puckett, both ministers from New Garden near Fountain City, Indiana, had a concern to visit the Friends here in Gospel service. They arrived at Wm. and Delilah Stubbs' here about one o'clock and made known their intentions, and a meeting was called the next day at eleven o'clock. Their son [Stubbses'] was started out on a horse to notify the Friends living near about the meeting. Then other sons continued the journey, until every Quaker had been notified, also all the neighbors. It was in corn planting time, and everybody was busy, but the hoe was hung on the fence, the horse put in the stable and all took time to attend the meeting. We never heard of a Quaker sustaining a financial loss by laying aside worldly affairs and attending a midweek meeting.

When this meeting and Salem Monthly Meeting near Liberty, Indiana, composed the Quarterly Meeting, the representatives or delegates scarcely ever failed to be present and answered as their names were called. The Quarterly Meeting was held at Elk in March and September and at Salem in June and December. Snow, mud or high water never kept them away. When Seven-mile and Four-mile Creeks were past fording—as there were no bridges—they came by way of Hamilton, a distance of 40 miles, to be present and answer when their names were called. It was a pleasure and spiritual feast to attend these meetings. They were looked forward to as did the Children of Israel to the Feast of the Passover.

The Fifth Day (Thursday) meeting had always been held at eleven o'clock from the organization of the church until 1884. Then the meeting united in asking Westfield Quarterly Meeting to change the time to ten o'clock A. M. The request was granted to take effect the first Thursday in October following.

The Monthly Meeting is always held the third Thursday after the first Sunday in each month. This was the Quaker version of reckoning time.

Plain Dress and Speech

Early Friends claimed to be peculiar people and zealous, no doubt, of many works. Since we have grown to mature manhood and remember many things that took place years ago—in the transaction of business, in conducting their meetings, and in dress, we long since have come to the conclusion that they were not mistaken.

To wear a plain bonnet, the hottest and most uncomfortable head gear ever worn by women, to dress in plain clothes, straight-collared coats and beaver hats, to use plain language and attend meeting twice week, and to live up to the discipline, were the prime requisites it was necessary for a Quaker to have in order to stand in a state of acceptance with God. The Friends have long since learned that when the heart is right, the clothes, the language and other paraphernalia will adjust themselves.

The early Friends were wedded to the church fashions as much as the dude and fop are wedded to the fashions of the world today; in fact more so. The dude and fop will change their dress, but a Quaker clings to the same garb they have worn for years. Aunt Delilah Stubbs told the writer of these notes she had worn the same kind of a tight-sleeved dress for sixty years, and had been in fashion six times. We want to give the old-fashioned Friends credit for honesty of purpose, for they thought they were doing the will of God by dressing as they did, and that all these things would count for righteousness in that Great Day.

The straight-collared coat has passed away, and with them the plain language, so peculiar among Friends a half century ago. When Martha A. Taylor, Mary Kenworthy, and Martha S. Maddock passed away the last plain bonnets disappeared from our meeting, and these are kept as mementos by their children and grandchildren in remembrance of these dear mothers in Israel.

Birthright Friends

All children born in the church were birthright members until a few years ago. They are now taken in as associate members, and when they arrive at a proper age, can join the Friends or some

other church as their conscience dictates.

Disownment from the Meeting

Thomas Hatfield was the first to produce an offering to the meeting for marriage contrary to discipline, which was a disownable offense. The offering was read and accepted 4th month, 1810.

Dinah Townsend Creek Moore was the first member of Elk Monthly Meeting to be disowned. She married contrary to discipline and then was not willing to make an offering to the meeting for this deviation; consequently she lost her birthright in 1810.

Temperance

The Friends have always been strong advocates of temperance. Away back in the early history of the church, some of the pioneers, especially those from the South were in the habit of taking a dram, but they seldom drank to excess; if anyone did the Overseers visited him to convince him of error and the need to make restitution to the meeting for his conduct. This, however, seldom happened.

As a church the Quakers have always waged warfare against this great evil. They had a standing temperance committee, and employed speakers to battle in the cause of truth and right. A great deal of time and money had been spent to lessen the evil before prohibition came, and even now their labor continues in the cause of sobriety.

Non-Compliance with Military Demands

Friends have always bourn [*sic*] a testimony against war and all military duty. They have been preaching peace since the

church was established, believing that all difficulties could be adjusted by arbitration, instead of by sword. They had standing committees on peace, whose duty it was to circulate literature and occasionally to have a speaker come and lecture in the interest of peace

The following we glean from the minutes of 6th of 9th Month, 1823: "Two steers taken for demand of $6.25, the 12th day of 6th Month 1823, from Wm. Stubbs by Pliny M. Crume, valued at $13.00; also three barrels of flour taken on demand of $13.00, the 11th day of 6th Month 1823, from Nathan Stubbs, for his son, by Pliny M. Crume, valued at $6.00. In all, $19.00 for demand of $9.25 for nonperformance of military requisitions."

Several other places in the minutes we find Friends were persecuted on account of their peace principles. They were not willing to drill on general muster day, neither would they pay the fine, hence the constable levied on anything he could find that belonged to them, and sold it at public auction in order to pay the fine for Quakers failing to perform military duty as prescribed by law. The late Jos. Brown of Fountain City, Indiana, Amos Branson, and Thos. J. Stubbs were among Friends to be persecuted for their peace principles. This was during the war of '61-'65.

Settling Disputes

The early Quakers had no unity in settling difficulties that came up law [sic]. It was a grave offense for one Friend to sue another. Years ago, we never heard of a case of this kind. They had a tribunal of their own in which to settle all misunderstandings that came up. The Preparative Meeting

received complaints and got them in shape and forwarded them to the Monthly Meeting. A committee was appointed to investigate, and if they failed to reconcile the belligerent parties, it was reported to the Monthly Meeting. In most cases, however, they brought about reconciliation.

In some instances when the Monthly Meeting failed to settle disturbances among their members, an appeal sometimes was taken to the Quarterly Meeting, and if it failed to bring peace, the case was forwarded to the Yearly Meeting. This was the last tribunal, and if a reconciliation could not be brought about in this Quaker court, the belligerents were disowned. We never heard of a case in which one or the other of these meetings failed to bring about an amicable adjustment of the difficulty. The early Friends, up to fifty years ago, had no use for a lawyer to settle their misunderstandings. They did it among themselves.

Meeting Minutes

Minutes have been kept of all the Monthly Meetings at this place since its organization in December, 1809, except six years that have not been recorded in the books. The clerk at that time no doubt was at fault for the failure. These minutes comprise seventeen volumes, great and small, and most of them kept in a legible hand; in fact some of the clerks were far above the average as scribes. It is no uncommon occurrence for people living hundreds of miles from here to write back, making inquiry about some of their ancestors that lived at Elk many years ago, as a record was kept in the early church of all births, marriages, and deaths, and names of the members since the organization of the meeting. Friends perhaps do not exercise as much care of late as our ancestors in regard to some of the records. Still they are kept.

Men's and women's meetings were united in one body and thereafter, agreed to keep one set of minutes as of April 25, 1895. Prior to this time two sets of minutes had been kept since December, 1809, when the Monthly Meeting was organized.

The Monthly Meeting records are highly prized from the fact that much information can be gleaned from them that is impossible to get anywhere else. The writer of these notes is the

present custodian and has been for many years. The books are all in a good state of preserva- tion. After the centennial anniversary in 1905, it was the intention to send the records to Richmond and have them placed in the Friends fire-proof vault at that place for the safekeeping, but it has not been done. The books are still in the possession of the writer of these Quaker notes. [In 2005, copies of these Minutes are kept in the Quaker Archives at Lilly Library, Earlham College.]

III. THE PEOPLE, POLICIES &

POLITICS Ministers of Elk Monthly

Meeting

From the organization of the Friends Church to within the last 25 or 30 years [i.e., 1890s], they were opposed to a hired minister. When Geo. Fox commenced to preach the inner light and the saving grace thru the blood of a Crucified Savior, the Church of England had a hired ministry. Many of them were ungodly men; their every day walk in life did not correspond with the doctrine they preached; and when Robert Barclay, Thos. Elwood, and others organized the church, the ministers were to preach the gospel without money and without price, for it was free to all who were willing to accept the terms of redemption. Then no individual would espouse the cause of Christ but true and devout Christians.

Some of our preachers traveled thousands of miles in the service of the Master and nearly always paid their own expenses. Now and then a minister who had not been blessed financially, received some aid, when the church liberated them to attend some distant meeting in the love of fellowship of Christ, and had not the means. Preachers in the church were scarce in those days, for they received no compensation for their services, but the plaudits of a pure conscience and the knowledge that they were doing the will of God.

It was customary when a minister was granted leave to attend some distant meeting to see that they were provided with suitable company to go with them, and if they had not the means, to

provide them with sufficient funds to make the journey. This was their only compensation. The late Jesse Kenworthy and Mary, his wife, and Martha S. Maddock were often selected to accompany the ministers on their religious visits.

The Quakers were the first religious denomination to espouse the cause of women's suffrage, and the first to allow the women to preach in the gospel. Hannah Yarnell, from Byberry Monthly Meeting in Philadelphia County, Pennsylvania; was the first minister of which we have a record to visit this meeting in gospel service. The certificate was dated 1st of 5th Month 1810 and was endorsed by Abington Quarterly Meeting, Montgomery County, Pennsylvania, the 15th of 10th Month, 1810. Her services were "acceptable and satisfactory." The journey was made on horse-back and in a covered wagon through the mud and stumps and wilderness to preach the gospel to the pioneer Friends of southern Ohio, and all without money and without price, for the early Quaker did not believe in a hired ministry.

Martha Wooten was already a recommended minister when she moved to this neighborhood from White River near Winchester, Indiana in 1833. She was one of the old-fashioned ministers, poor in the things of this life, but rich in the love of

Christ. Some of those who knew her said she could neither read nor write. It was no uncommon occurrence to see her coming to meeting on a horseback with a child in her arms and one astride the horse behind her. Her zeal was so great for the cause of the Master that she never missed a meeting when health permitted. Of all the ministers that resided here up to 1850, some of those who knew her thought she was the greatest, her sermons far surpassing the average Quaker minister of that day. Nearly all her children were preachers and occupied prominent places in the church. One of her grandsons, a few years ago, lived and preached in California.

Ministers Recorded in Elk Monthly Meeting

Since the organization of the church here more than one hundred years ago there has been but *seven ministers recorded* [italics mine, DH]. The duty of the Committee on Ministry and Oversight was to encourage young people who had a gift and exhorted in the meeting to be faithful. When satisfied that they were qualified and filled with the spirit to preach, their names were forwarded to the Monthly Meeting, and if accepted as such, the Clerk was instructed to record their names in the books, and from that time on they were acknowledged ministers of the gospel.

Jonathan Osbun was the first. He was recommended in October 1827 and resided here until 1837. He had a son named Elwood

and during a midweek meeting while Jonathan was preaching to the Friends here, this son climbed a large walnut tree just below the church in S. N. Stubb's field—it was in the woods then. Some forty or fifty feet from the ground the limbs forked and the east branch was about two feet in diameter and contained bees. He cut it off to procure the honey and the stub was a mark of his boyhood for many years. He often spoke, while in conversation with his friends, about the mark he left on the walnut tree in his boyhood.

Elwood Osbun left here in 1832 and went to Cherry Grove, Indiana A few years later he moved to Salem, Iowa. One day a strange Friend minister came to Salem and had a meeting appointed. A neighbor asked Elwood if he was going to attend. "Yes, I guess I will go out and hear what the gabber has to say." He took a seat in the rear of the house. After a half hour silence the minister arose and the first words he said, "I guess I will go out to the meeting and hear what the gabber has to say." These words so dumbfounded Elwood Osbun that a short time after he accepted the

terms of the Gospel and as the mantle of Elijah fell upon Elisha, so the mantle of Jonathan Osbun fell upon his son. He became a power in Indiana Y. M. and in the ministry.

In 1857 he moved back here and remained for two or three years. While living here, he said that some of the longest day's work he ever did was splitting rails in the timber on Sabbath day and then bringing a load home at night to make fences in that new country [Iowa]. In 1859 he moved back to Salem, Iowa and was one of the leading spirits in the organization of Iowa Y. M. He sleeps in the grave beside his wife in the Friends cemetery at Salem, Iowa.

Enos G. Pray was recorded a minister in August 1845, and in his day had few if any peers in Indiana Y. M. He commenced his ministry at the West Union [Indulged] Meeting of Friends in Somers Township. He was noted for his eloquence and oratory in the pulpit. People flocked from every quarter to hear him preach when opportunity offered. He was born at Brunsville, Pennsylvania, in 1812 and died at Indianapolis, Indiana, August 21, 1877 in the 65th year of his age. He was buried at Earlham Cemetery near Richmond, Indiana.

Mary Roberts was recorded in September 1854. She was of a quiet nature and unassuming disposition. Her life work was to

do good and to point out to others the way of truth and light. She traveled quite extensively among Friends in the service of the Master, at one time spending several weeks among Friends in and around Philadelphia.

She often expressed a desire that when the time came she might die with the harness on. That wish was granted. On February 25, 1880 during a five-day meeting, she was stricken down in the church with paralysis. She was taken to the home of Martha S. Maddock in the village, and on the following morning was removed to her home, two- and-one-half miles southwest of this place, where she lingered until the 5th day of March, then quietly passed the Jordon of death to dwell in peace forever more. She was loved and respected by all.

Martha A. Taylor was recorded a minister in December 1867. Though not eloquent she preached the gospel with all her might, and at times great power accompanied her exhortations. For more than a third of a century she told the old, old story to the members of the church as well as others, and all without compensation. In her early

ministry she had a call to visit the prisoners in the jails of this and surrounding counties, as well as the infirmaries and state prison at Columbus. Many words of cheer and comfort fell from her lips to the poor in this world's goods, as well as those committed to jail for unlawful offenses. She traveled quite extensively in the South and West.

From the organization of the W.C.T.U. [Women's Christian Temperance Union] several years ago, she took an active part and labored faithfully as long as she lived for sobriety and the betterment of fallen humanity. During the Crusade, she was one of the leaders, often kneeling in prayer in front of these sinks of iniquity—the saloon. She was known in Preble County among the Temperance Union workers as "Mother Taylor" and held in high esteem by this organization.

In July 1874, a minute was granted her and her husband, Lewis Taylor, to sojourn for an indefinite time among Friends and others in Colorado Territory, to encourage and strengthen the new Preparative and Monthly Meetings that had just been established. Her labors continued until February 1875, when she returned the minute granted her in July 1874. On the 15th of April, 1902, after a lingering illness and much suffering, her life work came to an end. There are in this community, outside the members of her own

immediate household, those that can arise and call her blessed.

Rachel H. Maddock was recorded in March, 1874 and labored for seven years amongst us in gospel service after her recommendation as a minister. She was also a member of the Women's Crusade and on account of her pleasant face and winning ways was admitted thru the door into the saloon to the exclusion of all others. Her work bore fruit and was extolled by many. She labored among the prisoners incarcerated in jails of the surrounding counties and at the state prison at Columbus, to the peace of her own mind and to the good of fallen humanity. She moved to New Castle, Indiana, in May 1881 and died at Richmond, Indiana, after a lingering illness and was buried by the side of her husband in Earlham Cemetery.

Cary Taylor was recommended by this meeting of Friends to preach the gospel in 1883. She came here from Logan County, Ohio and dwelt among us for twenty years, but she was not recorded as a minister until six years after she was received in membership by certificate from her home

meeting in Logan County. She was energetic and did what she could to spread the glad tidings among the people. She left our community several years ago and moved to Oklahoma, and if living, is a citizen of that state.

Bertha Stubbs Sumpter, daughter of the late Thomas Stubbs, was the last minister to be recorded in the Friends meeting here at West Elkton. She had a gift, but for some time was handicapped on account of home duties, so that she could not exercise that gift to the satisfaction of her own mind. She went to Kansas and was serving a church as pastor when the Monthly Meeting here, of which she was a member, recorded her a minister of the gospel, January 24, 1907, and expressed a desire that she might be faithful in the vineyard of the Lord.

* * * * *

The following is a list of the ministers that have resided among us since the establishment of the church in 1805:

[*Ministers recorded by Elk MM in bold font. DH*]

Ministers at West Elkton Friends Meeting

Jonathan Osborn 1827-1837

William West 1837-1845

John C. Heaton 1845-1847

Willis R. Pray 1847-1848

Ida J. Parker 1897-1901

Mary Roberts 1901-1902

Edward Hartley 1902-1905

Elwood Osborn 1905-1907

Henry McKinley 1907-1911

Cassie Cammack 1911-1912

Martha A. Taylor 1912-1914

Rachel H. Maddock 1914-1916

Carrie Taylor 1916-1918

1876-1897

1855-1869

1867-1902

No ministers from Fall 1918 to 06/15/19

Isaac Roberts 1 year

John Ralston 1 ½ years

Ida T. Parker is a graduate of Earlham College and has filled the pulpit in the church here for eighteen months. Her services are highly appreciated by all classes and conditions. All the ministers from 1897 to the present time have received compensation for their services.

The Hicksite/Orthodox Separation

In the latter part of the year 1828, Elias Hicks of Long Island, New York visited Elk Meeting, and all the other Friends gatherings in the West, creating dissatisfaction and unrest among many of the members of the church wherever he went. He preached Unitarian doctrine. He did not believe in the divinity of Jesus Christ, which was in direct opposition to the belief of the Orthodox Quakers. They believed that the blood of Christ could cleanse and purify and make us every whit whole. The result of his teachings caused a division in the church.

At that time Elk Monthly Meeting had a membership of 400; it was the largest and most prosperous of any time in the history of the church. From the result of his labor here some of the members went into open infidelity, and fully one-fourth of the number left the church and accepted the doctrine as taught by Hicks.

The old diary to which we have access in writing this history says that but few of these seceders were leading lights of the church or belonged to the meeting for discipline. These seceders

set up a church of their own and met at West Union, one of the meetings that comprised Elk Monthly Meeting, and held service on the Fourth Day (Wednesday) at 11 o'clock, and on First Day (Sunday) at 1 o'clock P.M. Nearly all the members of this meeting were "Hicksite" followers. Their meetings after the separation were not very well-attended by other people or the younger members. After a short time the hour of meeting was changed to the usual hour of Orthodox Friends. The Hicksites then asked permission to use one end of the church at this place to hold services, which was refused.

When the Hicksites made a request for one end of the house, and were refused, some Friend, with ill-tempered zeal (the Diary says) locked the door against them. For a short time they held their services under the shade trees nearby; then they commenced to break into the house to hold meetings. The old diary says there were pretty high times—one party locking, the other breaking. Father was arrayed against son, and son against brother. This time of unpleasantness continued for two years.

During the Separation the first trustees of the church were appointed and the property made over to them; Wm. Kenworthy, Wm. Stubbs, and Wm. Jones composed the trio.

In November 1830, Elk Monthly Meeting (Orthodox) directed a letter to Nathan Stubbs, John C. Imlay, Samuel Stubbs, Isaac Gause, and others, notifying them that the house would not be locked against them any longer for the present: "We cannot resort to violent measures as you have done, and if you continue to intrude on us we shall think it our duty to take an account of it, and it is likely it will be published to the world in order to show the spirit and principle you act from." The foregoing was endorsed by Elk Monthly Meeting and signed by Mordecai Moore, Clerk

A short time after the above transaction, a report came from New Jersey about the decision of a suit-at-law in the Supreme Court over a schoolhouse the Hicksites had taken possession of and that had been remanded back to Orthodox Friends. After this decision the Separatists—as they were called—quietly withdrew and left the acknowledged church to worship in peace.

The Hicksite Meetinghouse

In 1831, Samuel Stubbs, John Imlay, Nathan Stubbs, and Isaac Gause, who were among the leading Separatists, by the help of others, built a new meeting house on the land of the former, a short distance northwest of West E1kton, on what was then the Eaton Road. This road, a mile in length, was closed in 1875. Here the Hicksites held their meetings for a few years; some of the older ones died, others moved away, and the church went down, until today there are no individuals living in the community that attended this meeting. There may be a few who were children at the time of separation and accompanied their parents in childhood to the Hicksite gatherings.

In 1838 the Hicksite Meetinghouse resounded with the eloquence of the Hon. Fred Douglass, once a slave. A noted character in our country, Henry Bibb, the runaway from Kentucky, a year later (1839) spoke in this church about the horrors of American slavery. When he escaped from bondage, he was handcuffed, and on this side of the Ohio River, a man friendly to the slave, unriveted the fetters. He had them on exhibition at this meeting; they being reminders of his days in bondage and cruelty down in Kentucky. In 1840, Arnold Buffum, a Quaker from New York, and one of the twelve who organized the Anti-Slavery Party in the United States, while on a tour of the West, visited this community and lectured in the church. In the late 40's and 50's the Wesleyans and United Brethren held services in the house for a short time.

After this it was used by the Hicksites no more as a place for worship. The weeds grew in front and around doors, presenting a neglected appearance for several years; for those who had been followers of Elias Hicks had long since ceased to gather there in silent worship. A few of those who went with the Separatists returned to the Orthodox Friends after the organization ceased to exist. The weather-beaten structure stood silent for years. A landmark and a monument of the followers of Elias Hicks. In the late 50's the church was moved away and what became of it the writer saith not. We have made many queries but failed to learn its destiny. One thing sure, it filled its mission.

Anti-Slavery Friends in West Elkton

In 1843, a few of the Friends who were somewhat radical on the slavery question left the church and held their meetings at the Hicksite house for several years. In fact they affiliated with the followers of Hicks in Anti-Slavery work, for nearly all the Hicksites were staunch Abolitionists. Testification papers were made out against them [Anti-Slavery Friends] for neglecting the attendance of their own meeting, and they were disowned.

After the infamous Fugitive Slave Law of 1850 was passed the attitude of Friends as a church underwent a great change. They became more radical, and affiliated with the Anti-Slavery Quakers who left the church in 1843 because they were not accorded the right and privilege to act and do as their conscience dictated.

In December, 1845, Richard Timberlake was appointed by this meeting to go to Columbia, now McDuffy County, Georgia, and remove some free colored people to this state. William and Delilah Stubbs expressed a willingness to accompany him in the undertaking, and after being weightily considered, it was united in by this meeting. Railroads were scarce in those days. The greater portion of the journey, going and coming was made on the stage or mail coach.

We have in our possession a letter dated at Wrightsborough, Ga., Feb. 7th, 1846, that Wm. Stubbs wrote back while on his mission south. (There were no stamps or envelopes in those days. The sheet was folded together and. sealed by a wafer. The individual receiving it had to pay the postage if it had not been paid by the sender. Generally there was a mark on it “so much due”; the person receiving could either pay postage or let it remain in the

office as was the custom in those days.) The letter stated that many changes had taken place during the forty years that had elapsed since he was a little boy and romped and played on the sands of Georgia, before he immigrated to Ohio with his parents in 1805.

They left the south several days sooner than expected. The mob spirit commenced to manifest itself among the slaveholding element, who thought these Quakers from the north were there for no good. They started from the south late in the evening on the old fashioned stage with four horses that traveled all night, stopping only long enough to change teams. The whole journey was made by the stage route thru Atlanta, Chattanooga, and Cumberland Gap to Cincinnati.

When they left the south, farmers were busy preparing for spring crops. When they arrived home they encountered the deepest snow in the history of the community. It was two feet and one inch on the level. (A high wind blew drifting the snow and covering up the fences in many places. As the snow ceased falling, a heavy sleet set in, forming a crust sufficient to bear up a horse. When the people were out sleighing they paid no attention to fences, but took the nearest cut across farms regardless of highways.)

In 1847 Solomon Talbert and James Smith, who were so bitter against the institution and opposed to using the unpaid labor of the slaves, opened up a free labor store in West Elkton, in what is now the village courthouse. Free labor goods were hard to get and then they were much higher than those raised and manufactured by slave labor; consequently, they could not compete with other merchants on their limited capital.

In 1851 the business was closed out at a financial loss and at the same time James Smith severed his connection with the firm and called for a removal certificate to Balby Monthly Meeting, England, as he was an Englishman by birth. This is the only

certificate issued by Elk Monthly Meeting to a meeting of Friends in a foreign country.

In 1855 the breach that had existed among Friends since 1843 on account of slavery was healed. Concessions were made on both sides, and though they still differed to some extent on minor questions, they came together in unity after a separation of twelve years, and ever after worshiped in peace and good fellowship.

The Underground Railroad in West Elkton

The Quakers as a class have always had a warm spot in their hearts for the colored man and, in a general way, where there was a Friends community one could notice more or less colored people. The more conservative Friends were just as willing to help the runaway slave to food and raiment when he came to them almost naked and half dead, but did not think it altogether right to smuggle them thru the darkness of the night to Canada. The Radical Quakers took them in and gave them the best they had in food and clothing, and the night was never too dark, nor the mud too deep for these Friends to take a load of chattels to the next station on the Underground Railroad.

Solomon Talbert, Lorenzo Stubbs, and Newton Stubbs were among the leading workers of the Anti-Slavery Friends here, who took an active part in the work of the Underground Railroad, which did a rousing business from 1840 until the Emancipation Proclamation was issued by President Lincoln in 1863.

Solomon Talbert had a large covered spring wagon fitted up expressly for a car on this road. Newton Stubbs, Lorenzo Stubbs, and many others, who were no less zealous for the cause of the slaves, were always ready and willing at nightfall, with their teams and wagons, to carry a load of living freight on this mysterious road when occasion required. When Solomon Talbert's covered wagon came to town in the dusk of the evening people commenced to inquire where the slaves were; but few if any outside of the Abolitionists knew where they were secreted. The car came quietly and left quietly. When it returned in the late, or early hours of the morning, covered with snow or mud, as the case might be, the slaves were a few miles nearer the land of freedom.

West Elkton was one of the principal depots on this road and many a rich consignment of the downtrodden has been forwarded thru the darkness of the night to the next station on.

Slave holders have paraded the streets of our little village in search of lost property, and on one occasion while they were riding thru town their slaves were secreted, and thru a crack in the attic or behind the curtain of a dormer window, saw their old Kentucky master as he rode leisurely along hunting for the property he never found.

Missionary and Charitable Works

The Friends have missionary societies and devote much of their time to raising funds to enlighten those who were deprived of the privilege to hearing the gospel in foreign lands. Their chief fields of operation are in Mexico, Porto Rico, Africa, and Ramallah, Palestine. They also labor in the service of the Home Missionary Board.

Much more might be said about missionary work in the church for nearly one hundred years back, when our people went out looking and inquiring after the worthy poor, that needed aid and assistance, for they allowed no members of the church to suffer if they were worthy, or anyone else, whether affiliated with the Friends or not.

Quakers were staunch friends to the Indian and colored men. Thousands of dollars were raised to educate the Freedmen at the close of the war of ‘61 and ‘65. This meeting raised from $200 to $360 per year.

They had an Indian Committee to look after the wants of the Red Men and render assistance. Many dollars were raised in their behalf and used to better their condition. They are still laboring in the interest of the Indians and have many teachers at the different agencies in the West to enlighten and educate them.

They had their African Committee or Committee on the

People of Color that met often to consider their wants. They raised money and expended it toward educating them and used their efforts in various ways to make good citizens of them.

All thru the minutes we notice committees appointed to visit the aged and infirm, and carry sunshine and gladness to those who were deprived the privilege of attending meeting and cheer them on the way by many a substantial remembrance. Also a committee to see that all the members of the church had a copy of the Holy Scripture, and those who were not able to buy, one was furnished them free. Many of these good practices in the busy whirl of life today, in a measure have been neglected; nevertheless we still have many members who are always ready and willing to administer to the wants of the sick and afflicted and those who have been unfortunate in their losses.

Revivals & Changes

The first revival meeting among Friends to Elk Meeting, conducted by Amos Kenworthy in March 1871, included fourteen sessions held at the church and other places in the community. The fruits of this meeting were perceptible for many years.

On the 5th of December, 1875, Noah McLain conducted the largest revival meeting in the history of the church. The meetings continued four weeks, and during the services the first congregational singing was indulged in and the official board met to see if some action could not be taken to close the doors of the church against these meetings. They had but little unity in the way and manner in which [the meetings] were conducted. It was deviation from the practice of Friends. McLain

had such a strong following among the middle-aged and younger members that they concluded it might not be wise to lock the doors against him. The result of these meetings was one hundred conversions, but congregational singing, even after this great revival was not indulged in for many years.

Up to this time there had been no singing in the church to speak of. When someone in the congregation would sing a hymn—all was silent. A strange look rested on the faces of some of the older members for this deviation, for singing had never been tolerated in the church. A man friendly to the Quakers, but of a different denomination, who was in the habit of attending their meetings occasionally and exhorting, arose one day during service and told them he felt like singing a verse. While he was standing and getting ready, the Friend at the head of the Meeting took him by the coat and pulled him down. He never attempted to sing in the meeting afterwards. Had he stood up and sung without making any preparation he probably would not have been molested.

In October, 1897, the Evangelistic Committee procured the services of Hiram S. Wollem to preach to the people and serve the church as pastor. He was the first hired minister in the Friends Meeting at West Elkton. He served four years and strengthened and built up the church.

The Preparative Meeting was laid down, or discontinued, June 25, 1899.

A great change has taken place during the last 25 years in regard to the mode of worship among Friends. A silent meeting is a thing of the past. The minister gives out a hymn and after song service, there are a few moments of silence; then a scripture lesson is read and after prayer the sermon preached. Then with prayer at the close the benediction is given.

Sixty years ago a Quaker was known by his dress and address; today it is hard to distinguish them from members of the evangelical denominations; but the principle of Quakerism remains just the same; and their beliefs are founded on the same rock on which our ancestors stood when they founded the church 115 years ago. A church must progress, or it will go backwards. The Quakers, on account of formality, got in a rut and remained there entirely too long. The church went backwards, and instead of having 200,000 members as they had two centuries ago, about one half of this number comprises the church today.

Serving the Meeting

William Stubbs followed Thomas Talbert as Correspondent for the Meeting till called to his eternal rest in 1860. After this Eli Stubbs served till he moved to Richmond in 1867. He was clerk of the meeting for many years and an active worker in the church. Then Lewis Taylor was Correspondent for 37 years, and like his predecessors was Clerk of the Monthly Meeting for a score of years or more. The official board of the church is composed of the following members [in 1921]:

Presiding Clerk	Milton S. Roberts
Reading Clerk	S. Jennie Schouten, (30+ years)
Elders	Enoch D. Stubbs, James W. Roberts, William Schwarztrauber, Milton S. Roberts, Anna Kenworthy, Dora Talbot, Elva Riner
Overseers	Francis M. Crist, Alpheus T. Maddock, Louanna Roberts, S. Jennie Schouten.
Trustees	Enoch D. Stubbs, James W. Roberts, Zimri Taylor, Milton S. Roberts, Edwin C. Mendenhall
Correspondent	S. Jennie Schouten
Treasurer	Myron Brown
Chair of Finance	Louanna Roberts
Recorder of Marriages & Deaths	Milton S. Roberts (also Statistical Secretary & Recorder)

Conclusion

Thus we see from the history written that the Quakers were identified with the first settlement in Preble County and north Wayne Township in Butler County. They built the first meeting house in Preble County and for more than forty years was the only organized church in this section of the country.

The first death in Preble County among the residents was a Friend. The first cemetery was laid out by them and kept up for nearly a hundred years. The first Justice of the Peace; the first blacksmith shop; the first grist mill, saw mill and sickle factory were erected and carried on by them.

During the first one hundred years, but one meeting was missed since the church organized in 1805; that was Sabbath morning meeting in 1899, while the house was being remodeled..

Is there another church in Ohio with such a record? Only one meeting missed in one hundred years, when two services were held each week—Sunday and Thursday.

The Centennial (1805-1905), A. T. Maddock:

The centennial anniversary was held at this place on the 13th and 14th of October, 1905, not for the purpose of celebrating any great work the church had done, but in honor and to commemorate the names of our early ancestors, those who left the south on account of the curse of slavery and those who came from the east and settled in the wilderness of Ohio and endured the hardships of pioneer life to make homes for themselves and their prosperity to enjoy. Then they founded the church and left it to us as an everlasting heritage. But the grandest and best of all was an honest upright walk in life, and a worthy example, the richest heritage that parents can leave to their children. The grass withereth, the flower fadeth, but the word of our God and the church will stand. The largest and most substantial structures that have ever been built by man since the

foundation of the world in course of time will crumble and decay; youth and beauty in this life will fade and blight and wither; our reunion here and all other public assemblages, so far as that is concerned, in like manner will come to an end, but let us all remember that there is a land that is fairer than day, where congregations never break up and unions never end. May we as a church and community be among the number that will be permitted to pass thru the gates into the city all robed in spotless white, to sit down at the right hand of the Majesty on High, to praise His name throughout the endless ages of eternity.

The Sesquicentennial (1805–1955), added by Everett Roberts:

The history of West Elkton Friends for the last thirty-three years has not been the unique and flowery history of the early Friends but it has been more decorous and quiet growth.

In 1921, Orville Chance and his wife Lola came to serve this meeting as pastor. They served until the fall of 1924.

At that time James M. Swander with his wife and three children came here. He served in the capacity of minister for 13 years. During that time their two sons and daughter graduated from college. Elvin and Elsie both taught in our local high school. Elsie was married by her father in the church he was serving. Due to failing health James Swander retired in 1937.

Late in the fall of 1937, Arthur W. Hammond and his wife Lillian, who were serving a Friends Meeting in Farmington, New

York, came to serve as minister and servants. They served for ten years.

West Elkton Friends had never had a permanent home for their minister. The urgent need for a parsonage was felt. The Daniel Kenworthy home on Camden Street was purchased from the Kenworthy heirs.

The Social Workers, a women's organization of this church founded in 1913, felt they needed more room and better facilities at the meeting house. A desire for a kitchen was expressed. The men of the church with some hired help built a kitchen in 1943.

Due to health conditions Arthur Hammond felt he should retire. In the fall of 1947 Parvin and Cornelia Bond came to serve as minister.

That same fall, the William Dines home, also on Camden Street, was purchased by Friends. On their arrival the Bonds moved into this home. The Friends then owned two properties. The Kenworthy property was then sold to Robert H. Stubbs.

The Bonds remained here until 1952.

At this time Philip and Loy Johnson, a young couple with two small daughters, came to us. In 1953 little Paul arrived.

As this meeting had made quite a progress, and due to a larger Sunday School, more room was needed.

In the summer of 1953 the men equipped with saws, hammers, and other tools proceeded to build two more rooms in the rear of the meeting house. The work proceeded under able supervision, with plenty of bantering, and in a very short time a new Sunday School room, a new kitchen and larger dining space was completed.

After the completion of the new addition, gifts were made for a new Hammond organ. This beautiful organ has been a great inspiration and help in worship services.

As the parsonage was in need of repair, some expressed a desire

that a new home be built. A building committee was appointed at the regular monthly business meeting. The Trustees were instructed to proceed to sell the current parsonage. It was sold to Mr. and Mrs.

Virgil Taylor.

On the very last of August, ground was broken in the beautiful little grove south of the meeting house for a new parsonage. Just as the old year 1954 was drawing his last breath and new 1955 was beginning, the Johnson's moved into the new parsonage. This parsonage is a modern home, and a monument to those who labored and financed it.

Enough shrubbery was given for both the parsonage and the meeting house. This makes a beautiful setting for both.

Thus we bring the history of West Elkton Friends to its one-hundred-and-fiftieth year. Long may the memory of those who have labored and given of their talents linger in the hearts of the people, as we celebrate our sesquicentennial on October 29-30, 1955.

MinisterYears at Elk Monthly Meeting

Orville Chance1921-1924

James M. Swander 1924-1937

Arthur W. Hammond 1937-1947

Parvin W. Bond1947-1952

Philip Johnson1952 to present [1955]

APPENDIX C
Miscellaneous Information & Sources

Stories of West Elkton

These stories appeared in a handwritten manuscript obtained from Philip Johnson and were probably written by A.T. Maddock. The first is a repeated account of the conflict over the Elk MM meetinghouse.

1) The Hicksites

In 1828, Rev. Elias Hicks from Long Island, N.Y., who had left the orthodox Friends a short time before, came to Elk Monthly Meeting at this place and preached Unitarian Doctrine and principles, which was in direct opposition to the teachings of George Fox, the founder of this church. The Meeting at this time was large and in the most prosperous condition that it has ever [been] in since its organization. Some of the followers of Hicks went out into open infidelity and thus left the church entirely. And about one-fourth of the Meeting left the Orthodox body and set up a meeting of their own.

An indulged meeting called West Union—held four miles west of Elkton, a short distance Southwest of Bakes School near Macy's shingle mill—belonged to Elk Monthly Meeting. Here the Separatists, as they were called, held their meetings on Wednesday at 11:00 a.m. and Sunday at 1:00 p.m.

These meetings were carried on for a while, but were not very well patronized by other people or the younger members.

Consequently, the time was changed to the usual hour of the Orthodox Friends, viz. Thursday at 11 and Sunday at the same hour. They asked for one end of the house to hold their meetings in.

Fifty years ago, all the churches of this body were so arranged that by pulling down the shutters the room was divided into two parts (the female members of the church having the same rights and privileges in the transaction of business as the male members). This was refused. They broke into the house. The house was locked against them. Father was against son and brother against brother. They broke into the house and held their meetings. It was locked again and the same spirit manifested when they held their next service.

This reign of unpleasantness and ill feelings continued for two years and was very trying to the humble [*sic*] followers of Fox.

A suit was brought against the Hicksites in New Jersey and carried to the Supreme Court. It was to receive property held by the followers of Hicks. The decision was in favor of the Orthodox Friends. After this point [?] the Hicksites quietly withdrew and built a church of their own. It was erected in the premises of Samuel Stubbs, the father of the late Jesse Stubbs, and one of the first settlers in this community. It was situated a short distance northwest of Elkton on the road leading from Elijah Mendenhall's to Schlagle's on the Eaton Pike. This road has been closed for many years. The house was built in 1832. They worshipped in it for a few years. Some

died, others moved away. The congregations were small and the meetings were discontinued, some of them returning back to the Meeting they had left a few years before. There are but few if any of those living who worshipped in this house. There may be a few who were children at the time of separation that attended in childhood.

The Wesleyan Methodists held services in it for a short time in the early fifties. In 1838, this old house resounded with the eloquence of Fred Douglass. A year later Henry Bibb, the runaway slave, pictured to the people the horrors of slavery. In 1840, Arnold Buffum of N.Y., one of twelve who organized the American Anti-Slavery society spoke in this house.

The old weather-beaten structure stood silent for years. In the early part of the war of 61 to 65, the building was removed—and what became of it the writer has not been able to learn or ascertain. One thing sure—the old church filled its mission.

2) An Unusual Marriage

In 1858 a planter from South Carolina in company with a black woman and seven mulatto children struck their tent in Elkton for a few days. Squire Hornaday, one of our leading citizens who for more than fifty years was a Justice of Peace in Somers and Gratis Townships, visited the camp. In conversation with the slaveholder, who seemed to be a gentleman of the Southern school, he learned that these children were his own offspring and the black woman was their mother, a case of amalgamation practiced among the slaveholders of the South.

On learning that they had never been married, the squire informed him that it was

against the laws of Ohio to cohabit that way. He must procure a license and get married. This he was willing to do. The squire accompanied him to Eaton and procured the necessary papers and the next night, the Union church was filled to overflowing with a noisy crowd of people ...[illegible] pulpit—and were united in marriage by the Squire.

This old church was built in 1853 and has witnessed many wonderful demonstrations...during the old-fashioned revivals of a half century ago. And the great lawsuit over the sale of a horse during the holidays of 1859-60 and when Daniel Worth of North Carolina, who had been incarcerated for many months at Richmond, Virginia for aiding fugitive slaves to a land of freedom. He lectured to a full house amid the applause of the people. But never before in the history of the church has there been such a demonstration amid the babel of confusion that reigned as the night the gray-haired planter led his black bride from the church. In a few days, they started for Darke County and located near Union City. He said it was against [illegible] in South Carolina for free colored people to [illegible].

3) An Underground Railroad Station

Away back in the days of slavery, West Elkton was a noted station on the Underground R.R. that carried thousands of dollars' worth of slaves to a land of freedom, and be it said to the credit of the stockholders on this road that never a one of them was captured and remanded to slavery....

[a slave came] up over the hill by the Quaker church. At that very moment, his master, in company with a young man from this community, were at the county line in hot pursuit. They had stopped at Henry Green's and gained information that a colored man answering the description had passed up the road a short

time before. They were both on horseback and came up the pike like Joehu [sic]. The slave went into the store of Raleigh Wheeler and asked for something to eat. Mr. Wheeler was an Abolitionist and had stock in the road. It was at noon and he had just finished his dinner. When the slave came in, he took him into the dining room and set him down at the table, then returned to the store. Just then, the slaveholder and young man halted at the pump in front of C.S. Stubbs' store. They watered their steeds and commenced to make inquiries. "Has there been any stray cattle or horses in the neighborhood recently?" No one knew of any. Then the young man asked if a slave had not come into town a short time before. Not that any of them knew of. This crowd around the pump were all Abolitionists and were positive in their own minds that the colored man was a [fugitive]... [illegible] told the slave his master was just outside looking for him, the colored fellow jumped up and started for the north door and through Mr. Wheeler's garden. But he halted him and took him to the attic a back way, then locked the door and told him to remain quiet.

The slaveholder scoured the town over, but could find no clue, not even a trace of him. The slaveholder swore and said it was devilish strange a nigger could not be found in a little town like Elkton. He was around for several days but never found the object of his search.

One dark night, Solomon Talbert stopped his antislavery car in the alley by the mill and took in a passenger and conducted him to Brown's, a fine [illegible] west of Camden and the next station of this mysterious road. Mr. Brown hitched up his team immediately and when daylight came, was in New Port—now Fountain City—Indiana, where Levi Coffin once resided and was reputed to be the president of this road. At this time he lived in Cincinnati and from 1826 to the breaking out of the war had sheltered and shipped

3000 slaves to Queen Victoria's dominions.

4) The Langford Family

In 1855, Aunt America Langford, a slave and her four children— Craig, Wm. George and [illegible] ... master ...[illegible] proved to be worthy citizens and excellent farm hands. They soon found employment. The eldest son, Craig, when he came to Ohio, left a wife and seven children in slavery – [illegible] property of Liberty Langford a son of his old master. He went back to Kentucky in the fall of 1856 during the heated campaign of Fremont and Buchanan to get his wife and children.

Many of our citizens never expected to see him again, but he returned unharmed in April 1857, a large and enthusiastic meeting was held at the Union Church to raise funds to purchase his wife and children—some two thousand dollars was subscribed at the meeting and subscription papers sent to different places, among the abolitionist and those friendly to the colored race. But the amount of $5500 could not be raise—the price asked—Mr. Langford was despondent. He loved his wife and children the same as you. Uncle Jesse Stubbs, a staunch friend of the colored race and one of the leading Abolitionists of his day, came to the rescue. He loaned Craig Langford $3500 and then went with him to Kentucky to consummate the trade, and in the year 1858, [illegible] their feet upon the free [illegible].

Darby Fish was born a slave in Kentucky. His wife was a free colored woman and the children, partaking of the nature of the mother, were [illegible] free. Just before the war broke out, he

purchased his freedom from his master, paying $800 for himself. If Mrs. Fish had been a slave, the children would have been held in bondage. He paid his master $500 and then asked permission to come to Cincinnati where wages were higher. His master had implicit confidence in him and granted the request. He lived in Cincinnati till the debt was paid. Many censured him and said he was very foolish to send a penny back. But his honor was at stake and he kept on till the obligation was settled. In 1863, he moved to Elkton and was an honored and respected citizen. Some of his posterity still live in the village.

Genealogical and Geographical Details from Corinne Krekler Chapman

Byron Campbell and I both went to Westtown the same year. We met the summer before at a Pleasant Grove school reunion. Later we were freshmen at Earlham College together. We were cousins thru the Maddock family. Byron was the brother of Joann Campbell Jones and nephew of Marie Crist Branson.

[In 18--], Phebe Cook, daughter of founding settlers Eli Cook and Martha Hawkins, married Francis Maddock. They had a son Joseph Maddock. [This was not the same Joseph Maddock whose diary appears in Appendix A and who had one son, Nathan Maddock, and one daughter, Martha Ann Maddock.] He had a daughter, Phebe C. Maddock, who married Allison B. Crist, so Phebe Maddock Crist is granddaughter of Phebe Cook Maddock. Thelma and Marie Crist are granddaughters of Phebe Maddock and Allison Crist. Joann Campbell Jones is the daughter of Thelma Crist.

My father, Bill Krekler, had a great-great-great-something grandmother who was a maid for William Penn. She came to America before Penn to help prepare the plantation and manor house. She later married a Lundy and they were Quakers until Eliza Ann Lundy was put out of meeting for marrying a Roman Catholic who was in turn excommunicated.

My mother was a birthright member and when she died was the oldest living member of Elk Monthly Meeting. After that, her first cousin, Myron Branson, was the oldest living member. They

were born five days apart on adjoining farms. Their grandmother, Hannah Ann Mendenhall Roberts, attended the doctor at both of their births. They were both born on what was Conarroe-Roberts land. This is the Hannah Ann who taught at the Quaker Academy before she married.

Cora Stubbs Roberts transferred her membership briefly to the Lutheran church at Springfield where she cared for eight little girls at the Osterlon Home for Lutheran Orphans during the Depression when she was a new widow. Later when she moved back to the farm, she returned her membership to Elk Monthly Meeting. Her father, John Clinton Stubbs, and some of his sons worked on the Earlham farms. Also at one time they worked at the Easthaven farms. Another time Alice Armstrong Stubbs ran a boarding house in Richmond with the help of some of her Armstrong relatives.

Corwin (“Corky”) Talbert and I are cousins thru the Conarroes. Isaac Conarroe served many years on the town council. Another Conarroe descendant who served many years with him was Martha Reed Gayhart. She was named for her grandmother, Martha Conarroe Cox.

Martha was from our Conarroes. John Conarroe, Sr. built the one-story part of our house for her and children while Cox fought in Civil War. He came back without a leg, so they always lived there. The two- story part, built in 1813 after they came from New Jersey, was constructed of bricks made right on the farm. The original brick house of the Cook/Hawkins homestead is at the back of the present house.

Corwin and I were both at Martha's visitation. Dad registered a peony named for her “Martha Reed.” It is a beautiful white one and can be purchased from Klehm's in Illinois. He named many peonies and daylillies for people around West Elkton. They usually picked out the one they wanted named for themselves.

The Mendenhall homestead was east of West Elkton across from the Greenwood School. Jerry Walker owns the Roberts homestead. It's the front brick part of his house on Roberts Road. Jonathan Roberts came from South Carolina and took out 1000 acres. Our frame house was built on Roberts land by Elihu Roberts

and Sarah Stubbs, the first part when they married in 1861. They were 18 and 16 and therefore he was exempt from the Civil War.

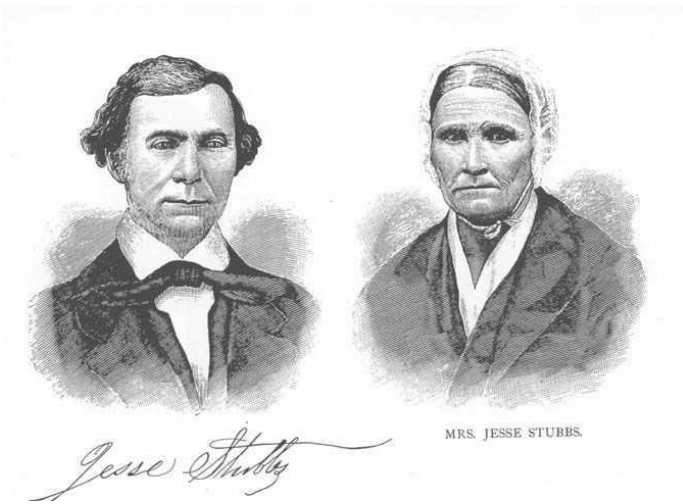
The Conarroe farms (five of them) were from Mendenhall Road to State Road 744. The Kenworthy homestead was behind the Cook homestead. It was at a bridge in the turn of the Somervill-West Elkton Road. The Randall homestead was on Wayne Trace and was an inn. The Maddock Inn was where the Methodist parking lot now is and was a double house.

When the Quaker Academy building burned (it was a public school then), they rented rooms around West Elkton while they built the south end of present building. My parents went to school in the courthouse and used the jail for their cloakroom. The courthouse was at the north end of the park.

Of course the Talbert Buggy Factory was on east side of State Road 503 until it burned. My grandmother's sewing shop was just north of that. Mrs. Davies shop was on west side of the street.

Interesting Personalities & Personal Stories from Old Local Histories

From *The History of Preble County*, 1881



Jesse Stubbs

Jesse Stubbs is of historic English stock. His ancestry on his father's side runs back to the family of early Quakers of that name in England, and his mother was a lineal descendant of a sister of Sir Isaac Newton. Samuel Stubbs, the father of our subject, was born of Quaker parentage in North Carolina, in 1766. He was one of a family of fourteen children, thirteen of whom lived to an average age of seventy-seven years. While

Samuel was yet in infancy the family moved to Georgia, where, January 5, 1791, he married Mary Jones. The genealogy of this lady is traced from Sir Isaac Newton's sister as follows:

Rachel Newton, sister of Sir Isaac, was married to Francis Jones, father of Henry Jones, who was father of Sarah Jones, who married Francis Jones, who was the father of Mary Jones, the wife of Samuel Stubbs.

Samuel was married in Wrightsborough meeting house according to Quaker custom. He first settled near Augusta. In 1805 he moved to Ohio and settled on the farm near the present village of Elkton, on which his son Jesse was born and has always lived. Samuel and Mary had ten children, but all are now dead except Sarah Hayworth, who resides in Clinton County, and Jesse. Mary died in April, 1843; her husband followed her July 28, 1846. Upon the death of his father, Jesse came into possession of the homestead.

In Georgia, Samuel Stubbs suffered in common with his parents the evils of military occupation during the war of the Revolution, and was a supporter of the second war with England. His whole early life was spent on the frontier, both in the south and in Ohio, and he was therefore, no stranger to pioneer hardships. His old age was spent in ease and contentment.

Jesse Stubbs, youngest son of Samuel and Mary Stubbs, was born November 13, 1809, on the spot where he now resides, near West Elkton, Preble County, Ohio, and which he has made his home from birth, having lived nearly seventy-one years in the same place, which, perhaps, can be said of very few, if any, of the old settlers of Preble County.

During his minority he received a common school education—such as was common for the time and place.

On the twenty-second day of September, 1830, he was married to Mary Jones, daughter of John and Sarah Jones, who resided near West Milton, Miami County, Ohio, and from that union were born the following named children, to-wit: Harriet, Lewis D., Susannah, Dewitt Clinton, Eleanor J., Julia A., Deborah M.,

Samuel N., and John J. Stubbs. Soon after arriving at maturity he was elected to various township offices, such as trustee, etc. In 1833 he was elected justice of the peace, in which capacity he served for nine years. He also held the appointment of administrator and executor of various estates from 1834 to 1880, inclusive, never being without one or more estates on hand to settle during the time.

He was one of the directors of the underground railroad during its existence, but never stole nor employed anyone to steal slaves from their masters; but when they came of their own accord, they were always fed and treated with kindness, and frequently assisted on their way to a land of freedom—always esteeming it a privilege to have the opportunity to show mankind how they should treat each other under trying circumstances.

During the winter of 1858 he went to Kentucky for the purpose of purchasing the family of a colored man by the name of Craig Langford, who had been previously emancipated by his old master, and had come to Ohio leaving his wife and seven children behind him in slavery. The amount required to make the purchase was five thousand and sixty-two dollars, a portion of which was raised by subscription, but the major part he advanced himself.

His friends had many misgivings as to the advisability of his making the trip, and expressed fears that he would fall into the hands of a mob and never return alive.

In due time, however, he returned, having accomplished the object of his visit without molestation. A large portion of the amount he advanced in making the purchase has since been refunded by the said Craig Langford.

During the fall of 1859, he was elected representative from Preble County, to the general assembly of the State of Ohio and served during the sessions of 1860-61, and among other things, while there, was instrumental in having the laws regulating the

settlement of estates of deceased persons amended, which amendment remains on the statutes of Ohio, with some small additions, to this day.

The Rebellion having broken out, he gave his votes and his influence to prepare the great State of Ohio to meet the crisis,

In politics he was first a Whig, and then acted with the Anti-slavery party. He went to the Buffalo Free-soil convention which nominated Van Buren for president, and afterwards assisted in organizing the Republican Party, and has remained in that party ever since.

In matters of religion he has always been liberal. His parents having been Friends or Quakers, and having been raised and educated under that influence, so far as home and fireside goes, that society seems the most natural to him, although he is not a member of any religious denomination.

In connection with this sketch we will also add that Mr. Stubbs' wife is still living, and that the twenty-second of September last was the fiftieth anniversary of their wedding day. They have both enjoyed remarkably good health during the greater part of their journey through life. Mr. Stubbs having been out on the ground every day since he was six years old, and Mrs. Stubbs having enjoyed much better health than the majority of women of

the present day.

Jesse Stubbs is a man of large attainments and extensive experience. Although his early training was meagre, he possesses a considerable knowledge of social and natural history and the practical sciences. He has always taken an especial interest in meteorology, and has a very complete meteorological record since 1832. He acted one year as weather reporter for the Smithsonian Institute at Washington. There is in his house an interesting and valuable collection of geological specimens, mostly collected by himself. He has visited nearly all the places of interest to the lover of nature and student of science, from the Rocky Mountains to the Atlantic. A remarkably accurate knowledge of events of his own time testifies that he has been a close observer. His has been a busy and useful life, which has been a benefit to his family, his community, his county, his State and his country.

Jesse Gifford

Jesse Gifford was born in Gratis Township, Preble County, Ohio, on April 10, 1813. Deprived of his parents before he was a year old, he has only a general knowledge concerning the beginnings of the Gifford family. However, it is known that prior to the Revolutionary war, his grandfather Gifford resided in Pennsylvania, and that in this State his father, William Gifford, was born not far from the year 1770.

Belonging to the society of Friends and being a man of peace, during the first mutterings of the impending war clouds, the elder Mr. Gifford with his family joined a company of Friends who were about to retire from Pennsylvania to the more peaceful territory of North Carolina. Among these emigrants were members of the Stubbs, Jones and other families, who afterward became identified with the Elkton settlement.

The colonists settled in Guilford County, North Carolina. While here, William Gifford was married to Keziah Jones, daughter of

William Jones, one of the emigrants from Pennsylvania. The people, being thrifty, prospered in the South, but fearing the evil influences of slavery, which they bitterly opposed, and hearing of a richer agricultural territory in the new State of Ohio, quite a large company forthwith emigrated to this State and finally settled in Preble County. Induced by the glowing representations of his wife's brother, George Jones, William Gifford decided to move to Ohio, and in company with several of his brothers-in-law with their families, started for Preble County. The toilsome journey was made by wagon, and the little company was several weeks on the way.

About the year 1805 they came to this county, and made a stop in the vicinity of what is now West Elkton. William Gifford entered a quarter section of land about one-half mile east of this place. All was forest, and there was no roof ready to shelter them save the overhanging boughs of the native forest.

For some time the family lived in a canvas tent, in which they had camped out every night since leaving their southern home. All joined together and rolled logs for the construction of one another's cabins. Mr. and Mrs. Gifford were finally ensconced in their new home, a rude, round-log cabin, with chinks daubed with mud, a stick and clay chimney belching forth the flames from the huge fireplace beneath.

Mr. Gifford was a cooper by trade, and he did all the coopering for the neighborhood, thus making enough money to support his

family. This work in addition to the arduous work of a new farm kept him very busy. By the fall of I813 he had succeeded in clearing about forty acres, and was beginning in a measure to make his family more comfortable, when both he and his wife fell fatally smitten with the “cold plague," which brought such woe to the settlers in that neighborhood. The plague baffled the skill of the physicians of that day, the patient being seized with a terrible feeling of coldness and thus falling into the icy embrace of death. Thus almost together died Mr. and Mrs. Gifford, leaving a family of six young children, the eldest of whom was not more than fifteen years of age.

The children were cared for by their maternal relatives, and Jesse, then but six months old, was left without a home. He was taken from place to place, never remaining at one house more than three months at a time. For about three years the kind-hearted matrons of the neighborhood cared for the motherless child. At the expiration of this time his uncle and aunt, William and Mary Cox, emigrated from North Carolina, and while en route for a new home in Indiana, stopped to see their old friends in Preble County. Having no children of their own they adopted Jesse and proceeded on their journey, making a settlement in Wayne County near Richmond, Indiana.

The little boy, when he became of proper age, was allowed to go to school about two days out of the week during the brief winter season; but during most of the time he had to stay at home and work. The school-house in which he received his limited education was of the true pioneer type, built of round logs, with dirt floor, stick and clay chimney, and huge fire-place extending across one end of the room. The light was admitted through windows made by taking out a section of log on either side of the room, and covering the aperture with greased newspaper.

Mr. Gifford was accustomed to go to market to Richmond on horseback. His load consisted generally of six chickens, a wallet filled with cucumbers, and a little bucket of butter. He got six and a fourth cents apiece for his chickens, the same price for a pound of butter, and three cents per dozen for cucumbers. Richmond at that time consisted of one little store, and a hat, shoe and

blacksmith shop, and a few dwellings.

When Mr. Gifford was seventeen years of age, his brothers, feeling an interest in his welfare, urged him to come back to Preble County to attend to the securing of his little patrimony. Taking their advice, he forthwith left, although his aunt and uncle opposed his going and forbade his return if he went. He came to this county carrying only the clothes on his back and worked out by the month in the vicinity of Elkton. From the time of his arrival until twenty-one years of age, he managed, by rigid economy, to lay by one hundred and seventy-five dollars in cash, besides being the owner of a good team.

Bethena Ricks Gifford

Having thus secured the basis of a start in life from a financial standpoint, [Jesse Gifford] thought to improve his domestic condition by taking a wife and was accordingly married to Bethena Ricks, the daughter of Thomas and Elizabeth Ricks, who emigrated from Guilford County, North Carolina in 1830. She was born January 30, 1813.

Soon after their arrival in Preble County, Mr. Ricks died very suddenly, leaving a family of four children unprovided for. They had been used to every comfort, and, although it was very hard, the older ones were obliged to seek employment whereby to make their living. Bethena, recognizing that skilled labor was most liberally remunerated, learned the tailor trade, and worked at it in the vicinity of West Elkton, and did so for a time after her marriage.

After the marriage of Mr. and Mrs. Gifford,

which occurred October 8, 1834, the young couple settled on land about two miles east of Elkton. They lived here but a short time when Mr. Gifford sold the place, and for a few years rented land, in the meantime buying a farm in Indiana.

He afterwards sold this and bought a farm of seventy-five acres, adjoining on the east the first farm he ever owned. After living on this seventy-five acre farm for about five years, he purchased one hundred and twenty-three acres of land, located about one mile north of the last farm. He lived on this place for about ten years, and sixteen years ago Mr. Gifford bought his present farm of seventy-five acres, and removed to his present residence on the day of Lincoln's second election to the Presidency.

He now owns, besides this farm, ninety acres of land in Wayne County, Indiana, about five miles north of Richmond, which farm is now occupied by his son-in-law, John Bennett. Mr. Gifford now lives on the half of the quarter that in early times was said to be not worth entering, and it was prophesied that it would never be worth the taxes paid on it. It was thought to be too wet to be cultivated. It now produces as much corn and grass as any farm in the whole neighborhood and is not much behind in the production of wheat. Since he moved to the farm he has improved the soil greatly by ditching. He has several times refused seventy-five dollars per acre for the place.

Owing to the effects of a severe attack of typhoid fever, which prostrated him just before moving to his present residence north of Elkton, he has been unable to work regularly and has rented his farm. He has been paying considerable attention to the raising of stock, having at one time dealt extensively in hogs. During the past few years he has made sheep-raising a specialty.

To Mr. and Mrs. Gifford have been born three boys and three girls, all of whom are living, five residing in this county. Their eldest son, Anuel, married Sarah Koontz, and after her death married Ellen Owens, and has seven children. They reside in Greenbrush. Susannah married Elihu Stubbs of Somers Township and is the mother of three children. EIiza A. is the wife of John Pugh of Gratis Township. They also have three children. Henry R., living a little west of Elkton, married Deborah Geeding by whom he is the father of four children. Hannah, the wife of John Bennett, has three children and resides in Wayne County, Indiana. Lindley A. married Sarah A. Ross and lives just south of his father. He has three children. Mr. and Mrs. Gifford have been fortunate in raising their family, not having had a death. Both Mr. and Mrs. Gifford have long been faithful members of the Friends church at West Elkton.

The Giffords have been first old-line Whigs and then staunch Republicans. Mr. Gifford has won the esteem of his fellow citizens by his genial manners and fair dealings, and now in his old age he lives secure and happy in the midst of friends who honor him.

DeWitt Clinton Stubbs

DeWitt Clinton Stubbs, of Gratis Township, is the fourth son of Jesse and Mary Stubbs, and was born where his parents now live, on the seventeenth day of October, in the year 1838. He received the rudiments of his education at the schools in West Elkton and its vicinity, and his more advanced instruction at Greenmount College, Richmond, Indiana, and the Lebanon Normal School in Warren County, Ohio. He then attended the Bryant and Stratton Commercial College at Cleveland, Ohio, and after graduating from that institution, returned to his home, and engaged for a time in teaching.

This occupation, however, he followed only for a short time, giving it up to take the management of his father's farm while he was in the Ohio legislature in the sessions of 1860-61. This line of work, too, he was destined to follow but for a brief period. He left the farm, as many thousands of the young men of his time did, for the army.

Entering the service as a private of the Eleventh Regiment, Ohio Volunteer Infantry, he served until the close of the great struggle, and came back to the quiet and peace of civil life, bearing an enviable reputation and the rank of lieutenant colonel. He was successively promoted to the rank of sergeant, sergeant major, captain and lieutenant colonel, receiving his commission as the latter February 23, 1865. The regiment to which Colonel Stubbs belonged, was mustered out of service at Camp Dennison on the twenty-first of June, 1864, with the exception of two companies of men whose time had not expired. These two companies and the veterans of the regiment were officially recognized as the Eleventh Ohio Detachment, and assigned to Baird's Division of the Fourteenth Corps. They were commanded by Colonel Stubbs, and did excellent service during the remainder of the war, accompanying Sherman in his splendid campaign, and marching from Atlanta to the sea.

Upon returning home Colonel Stubbs engaged in the pursuit of agriculture upon the fine farm of two hundred and eighty acres, on which he now resides, just east of the village of West Elkton. This calling received his entire attention until he was called to public life, and its duties imposed upon him.

He had, ever since attaining his majority, been an active political worker, and intensely devoted to the principles of the Republican Party. He had worked merely from a desire for the success of the great organization, which he believed to be the champion of right, and having no personal political ambition, sought no preferment at the hands of the party in whose cause he had exerted himself. It was not through his seeking that he became, in 1877, the nominee of the Republicans in Preble County for the legislature. He had one hundred and thirty-five out of one hundred and sixty-eight votes in the county convention, and was elected by a

majority of one hundred and sixteen in this then very close county.

The estimation in which he was held where best known is effectively evidenced by the fact that in Gratis Township, which gave the Republican State ticket in 1877 only forty-seven votes more than the Democratic, Colonel Stubbs had a majority of one hundred and forty- four. Mr. Stubbs was reelected after serving two years, and is Preble County's present representative, his term expiring with the term of 1881.

In his second election he had a majority in the county of three hundred and sixty-two, and in his own township, as in the first election, ran far ahead of the State ticket. During his two terms' service as representative, Colonel Stubbs has been a member of the committee on public buildings and land, on agriculture and on public works—of the latter, chairman. He is perhaps most widely and well known as the man through whose instrumentality the notorious O'Conner was exposed to the people, who, ignorant of his antecedents had elected him to a seat in the legislature.

Colonel Stubbs has represented his county with the best of credit to himself and the satisfaction of his constituents. His substantial ability, capacity for hard work and his shrewd practical judgment, together with his earnestness of purpose and conscientious adherence to his convictions while fitting him for the duties of public life, also made him eminently worthy of its honors.

Mr. Stubbs was married December I, 1869, to Samantha, daughter of John and Charlotte Hankins, of Fayette County, Ohio, who was born October 3, 1838. They have two children, Lenora and Harriet.

From The History of Butler County, "Wayne Township" (pp. 615-623).

Allison B. CRIST was born in Franklin

County, Indiana, in 1826, and was married, in 1848, to Mary DAVIS, who was born in the same county and State in 1824. By her he had four children. Elbert is married and lives in Illinois; Arbell is single and lives in Preble County; Perry is married, and lives in Wayne Township; and Mary is the wife of James Merrill, who lives in Huntington County, Indiana.

Mrs. Crist died in 1852, and Mr. Crist was married, in 1855, to Annie SMART, born in Franklin County, Indiana, in 1835, by whom he had one child, Marion, who is married, and lives in Middletown.

His wife died in 1858, and he was married in 1858 to Phoebe MADDOCK, who was born in Butler County in 1837. By her he has had nine children. They are John, Luella, Francis, Ellwood, Retta, Mattie, Emma, Allison, and Eva.

Mr. CRIST has held the various township offices---township supervisor, school director, and clerk of the schools. He emigrated from Indiana to Ohio in 1855, settling in Wayne Township on his present farm. He was in the One Hundred and Sixty-Eighth Ohio, the Hundred Days' service, and was First Corporal of Company D. They were stationed in the Kanawha Valley, West Virginia.

He owns and farms six hundred and seventy acres in Wayne Township. He and his wife are Orthodox Quakers. He has always followed farming and stock dealing and is one of the most prominent farmers in the township. He had but about a thousand dollars when he commenced, and lost all that when he began

farming in Ohio in 1855. He was then worse off than nothing, being in debt about three thousand dollars.

From MEMOIRS OF THE MIAMI VALLEY, Vol. III, Butler County Biographical. Edited by John C. Hover, et al. Published by Robert O. Law Company, Chicago, 1919.

Allie Crist ~ Among the men of the Miami valley whose progressive spirit and large ideas have given them prominence and prestige, Allie Crist is a noteworthy example. This well-known resident of the Hamilton district of Butler county is one of the largest land-holders and stock growers in his part of the Miami valley, and is likewise prominent as a man of much benevolence and public spirit.

He was born in what is known as the Crist district, near Seven Mile, Butler county, a son of Allison B. and Phoebe C. (Maddox) Crist, and is of Revolutionary descent, his great-grandfather, John Crist, having fought as a soldier of the patriot army, was wounded at the battle of Brandywine, and which wound later caused his death. During the early 1800s this soldier immigrated to Brookville, Ind., whence the family came to Ohio.

Allison B. Crist, the father of Allie Crist, who was born in Brookville, Ind., was one of the large landholders of Butler County, and an extensive farmer, and his son was reared to prepare himself for an agricultural career. His education was secured in the public schools, and he has followed in the footsteps of his father, both as a progressive farmer and as an accumulator of property. At this time he is the owner of 2,200 acres of land, of which 825 acres are located in the original Symmes' purchase south of Hamilton.

Mr. Crist is a general farmer, but has made a specialty of raising stock, and in this department is one of the leaders of the Miami valley. Annually he raises 1,000 head of hogs and from 500 to 600 head of cattle. In various directions he has shown his progressive spirit, which is reflected in all matters pertaining to his

farm, and in the fact that he was the man to introduce the high silo in Ohio.

His home is one of the palatial country residences of the valley, and his various other buildings are proportionate in value and attractiveness, while his equipment of all kinds is of the latest and most highly improved manufacture. In all his business relations, his reputation for integrity has remained inviolate, and his public spirit has never been questioned, his support being given to all worthy civic movements. He is known as a man of great benevolence, and recently was the donator of a valuable piece of property for church purposes. His personal aspirations have never included a desire for public office.

Mr. Crist married Miss Beulah Early of West Elkton, and they are the parents of seven children: Cecelia, deceased; and Thelma, Roy, Ray, Hazel, Marie and Elwood, who reside with their parents.

Francis M. Crist ~ The vocation of agriculture has always claimed the attention of Francis M. Crist, of Wayne Township, Butler County, and through many years of industry and intelligently applied methods of procedure he has become one of the substantial citizens and large landholders of his locality.

Mr. Crist was born on his father's farm in Wayne Township, October 17, 1864, a son of Allison B, and Phoebe Crist, the former born near Brookville, Ind., and the latter in Wayne Township. John Crist, the grandfather of Francis M., was an early settler of Franklin County, Ind., and for many years carried on farming in the vicinity of Brookville.

A. B. Crist grew up on his father's farm, and at the outbreak of the Civil war left his wife and family in Ohio, to which he had removed, and enlisted in an Ohio Volunteer

Infantry Regiment, and served with the 100-day men. His name will be found on the roster of soldiers at Hamilton. At the expiration of service with Uncle Sam he took up his residence at Somerville, Butler County, Ohio, where he entered into partnership with a Mr. Davis in the pork packing business.

Through this business he received sufficient funds to make his first payment on an eighty-acre farm in Wayne Township and later added to this by purchase until he was the owner of nearly 1,000 acres. This included the home farm and land owned in Butler and Preble counties. He was one of the progressive men in his section, and in 1878 erected what was at that time one of the largest and finest brick residences in this part of the country. The 200,000 bricks used in its construction were all burned on the home premises, and the residence throughout is finished in white walnut.

Mr. Crist was one of the highly esteemed men of his community and when he died in 1908, his locality lost one of its valuable and public-spirited men. Both he and his wife, who died in 1898, were members of the Friends church and were laid to rest at West Elkton. They were the parents of eleven children, of whom eight are living at this time: John, a resident of Middletown; Mrs. Luella Collom of West Elkton; Francis M; Martha, who is unmarried and a resident of West Elkton; Emma, also single and a resident of Pittsburg, Pa.; Eva, the wife of Thomas Hicks; Rev. Elwood, a minister at Defiance, Ohio; and Allie B. who is engaged in farming four miles south of Hamilton.

Francis M. Crist was educated at the Pleasant Grove School, after leaving which he took up farming as one of his father's assistants. He was married in 1886 to Nora M., daughter of Nathan Mendenhall of Wayne Township, and following his marriage took up his residence one-half mile from his present place in Wayne Township. After two years, he bought of his father 128 acres

which is his present home and in 1909 bought of the heirs 261 acres, which is in a magnificent estate of cultivation, and the equipment of which includes all modern conveniences, improvements and facilities of country life. Mr. Crist has been very successful in the conduct of his operations, and in addition, to the homeplace is the owner of 177 acres where his son lives, ninety-seven acres just south of the home place, 235 acres on the West Elkton Pike in Wayne Township and 240 acres in Preble County.

His standing as a man of integrity is assured and during his long residence in this part of Ohio he has gained and held many friends. His contributions to war activities were generous and his public spirit has been evidenced by his support of constructive movements. Politically Mr. Crist is a Republican, and his religion and that of his family is the Quaker faith.

Five children have been born to Mr. and Mrs. Crist: Homer, a graduate of the West Elkton High school and of a commercial college, and a farmer on the West Elkton pike, who married Myrtle Lane and has one child, Vera Louise; Arthur, who attended high school and is now a farmer in Wayne Township, married Pearl Cook and has one child, Beatrice P.; Grace, the wife of Rev. James Ervin, a Methodist minister and evangelist, with two sons, Wesley and Paul; she having spent two years at Oxford Seminary and Wesleyan one year; Florence, who attended Oberlin College, and is the widow of Dr. William Cumson, a dental practitioner, who died in October, 1918, with one daughter, Theo; and Alma, a high school graduate, who married Raymond Southern, a farmer near West Elkton.

Mrs. Crist's parents, Nathan and Elizabeth Mendenhall, with their family lived in Butler County. The family consisted of two boys and four girls: Louise, Harriett, Carie, Edwin, Curtis and Mrs. Crist. Mr. and Mrs. Mendenhall are deceased, the mother dying in 1911; the father in 1917.

Elmer Mendenhall ~ It is not worth while here to expatiate in cant phraseology upon the well known reputation of Quakers for honesty,

integrity and reliability, but it may be justifiable to state that perhaps the mental and moral constitution of Elmer Mendenhall is an inheritance from the fine old Quaker stock from which he is descended. Mr. Mendenhall, who is engineer at the plant of the Sorg Paper Manufacturing Company, was born at West Elkton, Ohio, a son of Elijah and Elizabeth (Reeves) Mendenhall. The family was founded among the earliest of this section of the Miami valley by the great-grandfather of Elmer, Elijah Mendenhall, who came to Ohio from Georgia and settled at West Elkton. There he rounded out an honorable career, was laid to rest in the Mendenhall private burial ground.

Marmaduke Mendenhall, son of Elijah, married Elizabeth Johnson, and they became the parents of the following children: Elijah, the father of Elmer; Nathan and Martha, who are deceased; Hannah, who is now Mrs. Walter Roberts, of Somerville; Joseph, deceased; William, a resident of Camden, Ohio; and three children who died in infancy. There were five children in the family of Elijah and Elizabeth Mendenhall, namely: Elmer; Harvey, who resides in Indiana; Lindley, living at Gratis, Ohio; Martha, who is deceased; and Etta, the wife of Charles Pugh, of Gratis.

Elmer Mendenhall obtained a public school education at West Elkton, and when just past boyhood began to learn his trade. He proved an apt pupil and mastered his vocation, since which time his advancement has been consecutive and satisfying. For several years past he has been engineer at the Sorg Paper Company's plant at Middletown, where his services have been highly appreciated by his employers.

Mr. Mendenhall is rather retiring in disposition, but that he enjoys the friendship and comradeship of his fellows is shown in the fact that he holds membership in several fraternal organizations, among them the Knights of Pythias, the Junior Order of United American Mechanics and the Modern Woodmen of America. His political adherence is with the Republican Party.

Mr. Mendenhall was married June 19, 1895, to Emma Elizabeth, daughter of James Wilson and Marietta (Smith) Withrow, of Seven Mile, Ohio. Her grandfather, Robert P. Withrow, was one of the early settlers near Seven Mile, where he donated the ground for the Methodist church, and he and Mrs. Mendenhall's great-uncles built the structure. Mrs. Mendenhall's mother died March 23, 1895, and she, as the only daughter, assumed the mother's duties in bringing up the boys in the family. Three brothers had died in infancy, but there were six living: Robert, a resident of Somerville, Ohio; Fred, who lives at Middletown; Minor, living at Darrtown; Carl, whose home is in South Dakota; Tony, who resides at Hamilton; and Herschel, who succumbed to the influenza epidemic in December, 1918.

To Mr. and Mrs. Mendenhall there have been born three sons: Earl DeWitt, Shirley Elijah and Lindley Clifford. Earl DeWitt Mendenhall possesses much musical talent and prior to enlisting in the United States Navy, where he was assistant band master on the

battleship Arkansas, was particularly active in church work. He married Mary Hart, of Houtzdale, Pa. Shirley Elijah Mendenhall entered the United States Aviation Corps, and after training at San Antonio, Texas, was sent in July, 1918, to France as corporal in the 107th Photo Section, U.S. Air Service, A. E. F. While home on a furlough from San Antonio he was united in marriage with Malvina Bennett. Lindley Clifford Mendenhall is attending the Middletown High school. The family resides in its splendid home on Eleventh Street. They are members of the Methodist church.

APPENDIX D Short Fictional Re-Creations

By Donne Hayden

“The Northwest Territory”

Near dusk one afternoon in early summer 1804, five riders reined in at the edge of Wrightsborough, Georgia, and waited; in silence they gazed at the scattered houses and outbuildings of the Quaker settlement. Sensing home pastures, the horses were restless, sidestepping and jingling their bridles, but as the riders held them in check, they lowered their heads to nibble at grass along the trail. A red-tailed hawk swooped overhead. Saddle leather creaked with the slight shifting of a rider’s weight; a sapsucker drilled into a tree and a yellow warbler sang its bright *weet, weet, weet, tsee, tsee.*

Finally Samuel Jones spoke. "I trust we are all grateful to the Providence who ever holds us in His Hands, and we give thanks for safe return to family." Amid assenting murmurs,

Jones continued, "Let each man go to his own home tonight, and all gather at the Meeting House tomorrow morning at ten o'clock. The Meeting is called to deep consideration of the matter we bring before it."

Samuel urged his mare forward and led off, the others falling in behind him and riding single file, until each man peeled off, turning toward his own homestead.

Two months before, Samuel Jones, Nathan Stubbs, and three men from nearby communities left their homes in Georgia and headed west to see about new land open for settlement in the Northwest Territory. After traveling ten days, they crossed the Ohio River and camped on a bluff overlooking the river outside Fort Washington, (site of present-day Cincinnati.)

From there, three of the men veered east to explore part of the new territory where Friends' settlements already existed. But Nathan and Samuel continued northwest following "Wayne's Trace," a clear swath cut through dense woods and wide meadows by the army of General Anthony Wayne years before. Nathan and Samuel traveled north to Fort Hamilton, and then another fifty miles or so to Fort Green Ville. They stayed at the fort several days, replenishing supplies and asking questions about the land available for settlement. When they left, they turned back southeast to explore an area of rolling hills and thick woods, and there they camped for several weeks along a rushing creek. Nathan Stubbs, descended from a long line of millers, noted with satisfaction several places where one could build a gristmill or sawmill.

As he rode the last mile to his Georgia home and gristmill, forty- five-year-old Nathan Stubbs was anxious to see his family, to

sleep in his own bed again with Elizabeth beside him. But he dreaded the Meeting next morning. His natural inclination was always to action, and though he was a birthright Quaker, at times his impatience had made it difficult for him to remain in the Society of Friends. Through the years he had prayed for patience, and with God's help, he believed he had become more accepting of the measured way Friends approached change. He wondered how long it might take the Wrightsborough Meeting to decide whether to move, as a group, to the Northwest Territory.

Just past the blackberry thicket, his horse broke into an easy lope, and even as Nathan's heart rose at the sight of his house, barn and gristmill, he knew he would take Elizabeth and the boys and they would go to Ohio Country. The clarity of this thought was startling— almost as though a voice had spoken it to him. Perhaps it was the Holy Spirit.

During Nathan's absence, Elizabeth Stubbs and their three sons had tended the family gristmill. Now, at the end of the day, she dusted powdery residue of Samuel Maddock's corn from the round slab of stone. Young Nathan Jr. watched from his perch atop stacked bags of freshly ground cornmeal. Out the doorway he saw his father ride up, and sang out, "Papa! Papa's come home!"

All the boys—William, Joseph, and Nathan, Jr.—ran to meet him. Elizabeth dropped the whiskbroom and followed them out the millhouse door. She stood watching Nathan greet his sons, swooping up the youngest and holding him high in the air. When he saw her, he put the boy down and came to her. They embraced in silence, and then Elizabeth leaned back against his arms to look at him with tears in her eyes. "Praise be to God thee is home, Husband. We prayed every day for thy safe return."

"The Lord is good, Elizabeth," Nathan said, "And His Bounty beyond measure. I have traveled through some of His Bounty, though not the breadth of it. I have much to tell thee, Elizabeth." With a smile, he added, "Thee mayn't be sweeping this millstone much longer."

Later that evening, Nathan, Elizabeth and the boys walked the half-mile to the home of his father, John Stubbs. Word of Nathan's

return had reached the other eleven Stubbs brothers, and over the next few hours, they converged at John Stubbs' house to hear their brother's report.

"Start at the beginning, Son. We want to hear everything," said his father.

"As we talked of beforehand," Nathan began, "We followed a route north on the Wilderness Road, across Kentucky and Tennessee, over the Blue Ridge Mountains and through Cumberland Gap. From there, we crossed the Ohio, a great river, into Ohio Country. Just north of that river is Fort Washington, where we camped for several days and acquired more provisions. From Fort Washington, Samuel and I followed Wayne's Trace north to Fort Hamilton and then farther north. The army has built several forts along the boundary between the land of the Miami tribe and the land open for settlement. Just north of Fort Hamilton, we camped for several weeks along a creek. The land there is good—thousands of acres open for claiming."

"What of the natives?" asked Joseph Stubbs, "Are they a danger to settlers?"

"I talked with a man named John Leslie who has already settled near the creek," said Nathan. "He was a soldier with General Wayne some years ago when the Army fought the Miami and other tribes in Ohio Country."

"I like not that white soldiers fought our red brothers and took the land. Far better if they bought the land, like Friend Penn did," said Samuel Stubbs, Nathan's older brother.

"That's true, but the deed has already been done. Most of the tribes—all except the Shawnee—signed a treaty that allows settlers on the land. The Shawnee chief, Tecumseh, believes it unfair and still hasn't signed the treaty. "

"And where are the Shawnee, Nathan? Close by?"

"Tecumseh and his people are camped around Fort Green Ville in protest of the treaty," replied Nathan. "That's north of the good

land I saw, forty miles or more. And Leslie said, even though under the treaty the Indians have the right to hunt on all the land in Ohio Country, he sees fewer and fewer of them. He believes they prefer the northern areas away from white men."

"What of the land, Nathan?" asked John Stubbs. "Is it fertile?"

"Ah, the land," said Nathan, smiling. "Surely, Father, this is the Promised Land."

"Friends in Deed"

Around noon, a dark-skinned man came over the hill behind the Quaker Meetinghouse south of the village. He wore a loose cotton workshirt tucked into ill-fitting trousers; the clothes were new, and clean, except for a few mud-stains on the trousers. It was hard to tell his age—his hair was grizzled with white, but his face unlined and his eyes clear, intelligent and watchful.

As he entered the village of West Elkton his eyes scanned the storefronts. Nearing a group of men who clustered around the water pump and trough in front of C.S. Stubbs' store, he dropped his gaze and walked with his head down. The men seemed to pay no attention to him but continued talking quietly, letting their horses drink from the trough. Safely past them, the dark man again swept his gaze along the fronts of buildings.

When he saw the rough drawing of a ham painted on a wooden sign nailed over a doorway, he headed for it and entered The Country Store. In the store's dim light, he stood quietly, blinking as his eyes adjusted.

At the back of the store, Lorenzo Stubbs stood at a low counter

trimming gristle off a beef roast. He saw the man come in, and wiping his hands on his apron, came out from around the counter. “Good day, Friend,” he said. “Has thee need of something?”

“Yessuh,” the man responded. “Folks say a body can get something to eat here . . . .” his voice trailed off into wary uncertainty, waiting for the storekeeper’s reaction.

“Folks say rightly. I have only now finished my own dinner, but plenty remains. If thee will come with me,” Jesse said, beckoning, “I will find thee a plate of food.”

Lorenzo led the way and the man followed him through a door behind the counter and into the back room. In a corner, between shelves stacked with assorted cans, jars, and burlap sacks, was a small square table with one chair pulled up to it. On the table lay several sheets of paper with figures on them, two spools of twine, a white pitcher, a saucer-covered bowl, a wood-handled butter knife and a parcel rolled up in white cloth.

Lorenzo pulled out the chair and motioned for the man to sit down but he remained standing in the doorway. After a minute, Jesse unrolled the cloth on the table, exposing two cold pork chops and a slice of corn bread. “Sit down and eat, Friend,” he said. “There’s plenty—I always bring extra food.”

Clearly attracted by the food, the stranger moved to stand behind the chair. “Yessuh,” he said, but he didn’t sit down.

Reaching past him to the shelf above the table, Lorenzo took down a glass and set it beside the pitcher, “Cool water to drink,” he said, then lifting the saucer off the bowl, he added, “And fresh-churned butter for thy bread.”

The man remained standing behind the chair, looking at the food and then at Lorenzo

“Thee can sit down,” said Lorenzo.

“No suh, I can’t do that. I been taught not to sit down while white folks is standing.”

“Thee has no ‘betters’ here to wait for, Friend. But I must attend to the store—I leave thee to eat in peace.”

Meanwhile, outside in the street, Henry Stubbs and his son, Joel, had pulled up in the dray wagon, stopping beside the water pump and trough where Thompson Harris, Eli Maddock and several of the Brown brothers from around Paint Creek stood talking. They acknowledged the Stubbs’ arrival with nods and murmured greetings as Henry handed the reins to his son and climbed down. Looking up at the slight figure of his thirteen-year-old son perched high on the wagon box, he said, “Take the team on over to the tannery, Son. Tell Uncle John I’ll be there after I . . .” he began, but stopped as two riders galloped into town from the direction of Hamilton. Unless something was wrong, it was uncommon for people to use their horses so.

The two men rode up and reined in at the water trough. One of them was Henry’s uncle, Jesse Stubbs; the other man was a stranger, a lean man with bushy salt-and-pepper hair. Without dismounting, he nodded curtly to the group and said, “Good afternoon, Gentlemen. My name is Wheeler Cartright, from down south of Louisville.” He spoke in a broader, slower drawl than they were accustomed to hearing. “I’ve lost some valuable livestock,” he continued, “and wondered if you might have seen some strays around. Maybe some stray horses or cattle in the neighborhood recently . . . “

The men exchanged glances. Thompson Harris said, “No, I have seen no strays around.”

“Nor me,” said Nathan Brown.

“Friend Cartwright here is looking for one of his slaves that has run away,” said Jesse

“That’s right,” said Cartright. “A house slave. Left to me by my father, and belonged to me all my life. A skinny one, gray haired—better spoken than most. A few miles back some folks said they had seen a Nigra of that description go past their place this morning. Said he was heading this direction. Any of you seen him?”

The men were silent.

“They sighted him just an hour or so before we were there. With him afoot and us on horseback, he can’t have reached here much before us. A slight, skinny runaway, about 5-and-a-half foot tall, gray fuzz . . .”

Eli Maddock spoke, “No, I don't believe any of us has seen a person of that description.”

“'A *person* of that description,'” Cartright repeated. He looked from face to face, appraising the value of the information, suspicion plain in his expression. “None at all, huh,” he said. “No Nigras in the entire county, I suppose.”

“We have People of Colour who are our neighbors,” said Eli, “but I’m not aware of any slaves in the area.”

Unconvinced, Cartright said slowly, “Well, maybe I will stay for a while. It’s unlikely that a running slave would be out in the daytime. It may be that he’s hiding out in the woods. If you see or hear tell of him, I can be found there for the next few days,” he said, pointing toward John Maddock’s hotel and tavern on the corner. “And you, Mr. Stubbs,” he said, turning to Jesse, “You know your way around the county—I’ll need help. Are you willing?”

“Yes, Friend Cartright,” replied Jesse Stubbs, “I’ll help thee look for the fugitive. I know all the places where he might be. If he can be found, we will find him.”

“Good,” said Cartright, adding in a louder voice, “I’m sure there’s other decent white folks around that will help restore a man’s rightful property.” He reined his horse toward Maddock’s tavern and said to Jesse, “Mr. Stubbs, would you join me for a meal before we start again?”

"I must attend to some business with John Maddock, so it would please me, Friend, to sit a while in his tavern," said Jesse. As he turned his horse to follow the slaveowner, he called after him, "Don't worry, Friend Cartright..." Looking meaningfully at Henry Stubbs as he rode past, Jesse repeated, "If thy runaway property *can* be found, he will be found."

A few minutes later, as Lorenzo merged from the back room, his cousin Henry Stubbs came into the store. Glancing around the small store and, satisfied there were no customers, Henry said, "Lorenzo, when Joel and I came into town a while ago, I noticed some valuable goods arriving. Did those goods come into thy possession?"

"Yes, I still have those particular goods—stored in the back," replied Lorenzo. "Why? Does thee have need of them?"

"Not five minutes ago a man named Cartright from south of Louisville came into town, asking about some property of his that has gone missing. He is going to stay at John Maddock's Tavern and says he will be looking for his property for a few days."

"Perhaps I should store the recently arrived goods for a while longer. We would not want Mr. Cartright to confuse them with his lost property."

"It is possible Mr. Cartright will be somewhat confused," Henry said, adding with a trace of amusement, "Uncle Jesse is going to help him look for his property."

Lorenzo smiled. "I must tend to something in the back room," he said. "Will thee wait a while?"

Henry nodded and went to stand in the doorway. He glanced south down the main street, noting the Southerner's horse and Jesse's still tethered to the tavern hitching rail. Then turning his gaze north toward John Stubbs' tannery on the edge of town, he watched with approval as his son maneuvered the dray horses and heavy wagon through the tanning yard gate.

Back in the storeroom, the dark-skinned man was carefully placing a saucer on the bowl of butter when Lorenzo came in. Seeing Lorenzo, he pushed his chair from the table and stood up. “I sure thank you,” he said. The cornbread was gone, and two well-chewed bones lay on the table. “They was mighty fine pork chops. I haven't been eating too good lately. The Lord bless you for your kindness, suh.”

“A man needs food in his stomach, Friend. Not too much, but food enough. Thee won't be hungry while thee is here.” Lorenzo regarded the man a minute, then said, “Now then, thee might be interested to know that a man name of Cartright from Louisville is here, looking for a slave he claims is his.”

“Oh Lord!” said the man, his eyes wild for a minute. He spotted the back door at the end of the storage shelves and started for it, muttering, “Lord help me, I has to go.” Before Lorenzo could stop him, he had reached the door, opened it, and was preparing to sprint through the vegetable garden behind the store. Lorrenzo caught him by the shoulder and said, “Wait, Friend, it *is* best if thee goes now. But not out there. Come with me.”

Lorenao turned to the rows of shelves on the back wall, and taking hold of the shelves near the bottom, he pulled; the whole rack swung out, gliding on rollers hidden by the thick bottom shelf and revealing another door behind. Jesse pushed open the door and pointed up a steep flight of stairs that disappeared into the

dark attic.

“Go up there, Friend,” he said, “Thee will find a bed and blankets. Take this pitcher of water with thee, and I'll bring thee food tonight. Stay in the attic and stay quiet. Thee will be safe here until Mr. Cartright goes away. Then I know some who will help thee go further North.”

For a few seconds, the man said nothing. Then he said, “I won't never be able to repay you, Suh. But I will ask the Lord to shine His light on you and your family.”

“That is repayment enough. “

As the man climbed the stairs, Lorenzo called up after him, “Has thee a name, Friend?”

“Cyrus, Suh. Cyrus Cartright. And your name, Suh?”

“Lorenzo Stubbs is my name. Any of the Stubbs name will help you if it comes to it.”

Four days later, Wheeler Cartright scowled as he cinched down his saddle and prepared to leave. It was still early morning and chilly except where the sun shone. On a sunlit bench along the front of Maddock's tavern, several men sat watching him, now and then speaking quietly to each other. He recognized two or three of the same men he'd questioned the day he arrived. When he had secured his saddlebags, he mounted his horse and sat considering this crossroads where the tavern was located, the few buildings along the single street north and south, the single east-west road that crossed it.

His gaze returned to the men on the tavern bench and suddenly, he erupted. “I'll be damned!” he swore. “Damned if it isn't strange that a Nigra can hide so well in a town this size that he can't be found. Damned *devilish* strange.” Glaring at the men, he urged his horse onto the road south toward

Hamilton past the Quaker Meetinghouse.

The next night, when it was good and dark, Lorenzo Stubbs brought Cyrus Cartright downstairs. With whispered reassurances, he guided Cyrus outside to the small alleyway between the store and the garden. Solomon Talbert waited beside his produce wagon, mounded over with cabbages, bags of potatoes, and bundles of carrots.

In silence and darkness, the men moved to the back of the wagon. Solomon pushed aside some cabbages and lifted some burlap bags filled with new potatoes. While Solomon held up the bags, Lorenzo slid back a wooden panel in the wagon bed and motioned for Cyrus to climb into the dark space and lay down flat. Cyrus pulled himself up on the edge of the wagon, and sliding his feet toward the front of the wagon, scooted down until he lay on his back, his head resting on some folded burlap sacks, just under the panel opening. Lorenzo slid the panel back over Cyrus, and Solomon let go the bags of potatoes. They rolled more cabbages from the pile and spread them across the bottom of the wagon, filling in around sacks of potatoes.

By midnight, Cyrus was secreted in a similar compartment in Nathan Brown's dray wagon traveling north to New Paris, Ohio. Solomon Talbert stayed a while at the Brown's farmhouse near Fairhaven, napping in the spare room off the kitchen. By morning, he was delivering a load of fresh produce to the market in Camden, Ohio and Cyrus Cartright had reached Levi Coffin's house in New Port, Indiana.

“What Would You Have Me Say?”

(NOTE: *All the information in this story is true; the revelation of these facts and events took place over a period of days and weeks. For purposes of narration, however, the information has been compressed into a single representative conversation. The people involved have read and approved the essential truth of this version of events.*)

One night in mid-February 1981, Ken was loading the dishwasher when the wall phone in the kitchen rang. Dropping a handful of knives and forks into the silverware basket, he reached for the telephone and answered it. “West Elkton Friends Parsonage, Ken Story speaking.”

“Ken, this is Bev Brubaker. I don't know if you remember me—we serve together on the Welfare Advisory Board.”

“Sure, I remember you. What can I do for you?”

“I have something to ask you—it's a little difficult to talk about.”

“Well, I'm a good listener. Do you want to talk now or would you like to schedule a meeting?”

“No. I guess I need to talk with you now, if you have some time …”

“Sure. Fire away.

“I'm calling you because you seem like a nice guy—open-minded and kind. And I remembered that you pastor a Quaker church. Look, Ken, I'm just going to say this—it probably won't surprise you. Most people can pick me out, but here it is: I'm in love with a woman.”

“Okay . . .”

“Not only that—and I would never have foreseen myself in this situation—she is still married and has children.”

“Okay . . . Who are we talking about here?” Ken asked. “Is this someone I know?”

“I don't think you would know her. Her name is Joann Jones; we live out in the country west of Camden. But her grandparents were members of West Elkton Meeting—the Crists—ever heard of them?”

“Sure, I know of the Crist family—I think Marie Branson and Grace Erwin both were Crists before they married,” Ken said.

“Marie Branson is Joann's aunt.”

“'Joann Jones…That name sounds familiar…Doesn't she run a foster home or something?”

“Yes. That's how I met her. I've known her since '75 when I began working with some of the children. I'm a teacher for the developmentally disabled.”

“She won some kind of award. I remember reading about her situation.”

“That's right. A few years back, she was named Preble County Mother of the Year and then Ohio Mother of the Year,” Bev said.

“That certainly speaks highly of her.”

“She's a wonderful human being, Ken. And yes, she has children—lots of them. The five oldest are already grown, but her own five youngest and seven foster children are still at home. The foster children live there because they need special care no one else is willing to give.”

“Caring for twelve children, even without disabilities, is quite a job,” Ken said. Then he asked carefully, “How are they reacting to your relationship with their mother?”

“Honestly, they probably don't see much change. They know me—at least some of them do—because I've been working with them for five years. And I've met all of them before. The main difference now is that I live in the house.”

“And what about her husband?”

“As I said, they're not divorced yet. But when it does happen, we know this won't be an easy transition for the kids; Joann and I are concerned about them. They need all the help and support they can get.”

“That's true. Do you have a support group, people you can count on? What about family?”

“My family has already dealt with the reality of who I am. It's taken some time, but they're great. Joann's situation is really different, though. Even before this, lots of her family members don't speak to each other.”

“I thought I remembered Marie talking about helping with one of the boys at the home . . .

“Yes, Marie's been wonderful. She helped with Joann's son, Joey, when he was a baby and needed physical therapy 8 hours a day, 365 days a year. Marie is one reason we thought of you, in fact. Joann wants the children to have a church home. We both

think it's important for them to go to Sunday school and attend worship services and learn about God."

"Is this something new? Have they been attending church somewhere?"

"Oh yeah. For years. But the Methodist church Joann has attended since she was five years old, where she and her husband attended and took the children—Well, the pastor of that church says he can no longer be her pastor; he's held a funeral service for her, declared her dead to him and the church."

"That was remarkably unkind. Appalling behavior in a pastor if you ask me."

"It happened because he asked about our relationship and Joann answered him honestly. Which brings me to the reason I'm calling you, Ken. Joann and I don't want to hide and pretend to be something we're not. Both of us have had to do that for too long." She paused, took a breath and asked, "Can she and I—as a couple —attend your church and bring the children?"

"You are welcome here," Ken replied, adding, "And you are not alone."

After a moment's silence, Bev said in a voice tight with emotion, "You don't know what this means to us. We'll be there next week." Then she added, "I should tell you—some of the children might be a little distracting; a couple are in wheelchairs."

"The church building is pretty accessible for wheelchairs, but it there's a problem we'll work it out. Don't worry about it."

"Ken, one more thing. Your response—more than anything ever— has made me feel, feel in my gut, that, yes, I am a child of God. I knew it, but it's nice to have a pastor affirm that. Thank you."

"We're all children of God, Bev. See you at worship."

As he hung up the telephone, his wife Kitty came into the kitchen, went to the sink and continued his job at the dishwasher,

rinsing glasses and putting them in the top rack. Noting his thoughtful frown, Kitty asked, “Who was that?”

“Bev Brubaker,” he answered. “She and her partner—another woman—want to attend our Meeting.”

“Her partner?” Kitty turned off the water and stood for a moment, holding a coffee mug and looking puzzled. “Her partner? Do you mean like husband and wife, that kind of partner?” When he nodded, she said, “What did you say?”

“I said they were welcome.”

“Hmm . . . This could be difficult for some people in the Meeting. What if they refuse to allow them to come or treat them badly?”

“Some in the congregation may have trouble, but I have faith in these people. They're Quakers, and Quakers believe there is that of God in everyone.”

“Still, Ken, this is odd and unusual. Some people think it's a sin and abomination—at least according to the Bible. ”

“According to the Bible, women wearing slacks is an abomination.”

“Be serious, now. I'm not saying I think that—you know me better than that. I'm saying some people think that way. Some people in this congregation...”

“Judging others and being unkind are greater sins against God. Christ gave us two commandments: 'Love the Lord with all your heart and soul and strength and mind' and 'Love your neighbor as yourself.' He didn't say to love only those we approve of.”

“Don't preach at me, okay?”

He laughed. “But that's what I do, dear. Sorry. Guess I was

practicing on you."

"I'm afraid the Meeting will turn against you, I'm afraid...well, I'm just afraid."

"Kitty, what kind of pastor turns people away from worshiping God? When someone asks if they can attend our Meeting for Worship, what can I say but yes? What would you have me say?"

Later that night, lying awake in the dark and mulling over the situation, Ken wondered why he found the notion of two women as life partners so unsurprising and non-threatening. The image of his beloved teacher and friend, Miss Aimes, rose up in memory. She was his teacher in 4th, 5th and 6th grades, and he knew she liked him; she had, he was sure, asked to have him in her class each year. He also suspected she had lobbied for him to get the lead in the school play all three years. Miss Aimes made him feel accepted and special as he could never feel at home with his severely religious parents, both of them Pentecostal preachers.

When he was twelve, Miss Aimes hired him to mow her lawn, a job he continued through several summers. He spent many hours at the home of Miss Aimes, who lived with Miss Burns, another schoolteacher. He liked them both, and fondly remembered afternoons with them, sitting on the porch, sipping lemonade and talking.

After his college graduation, he had visited his hometown in Oregon and stopped to see Miss Aimes and Miss Burns. Miss Burns greeted him warmly, invited him in, and over lemonade told him her friend Miss Aimes had died the previous year. Only then, as she talked about her grief and loss, did he realize the kind of relationship they must have had. He reflected now that they had been life partners as surely as any married couple he knew. And his own childhood had been enriched immeasurably by knowing them, two women who offered a lonely child respite from the rigidity of Pentecostal parents. Remembering this, it seemed fitting that now, with his help, Bev and Joann might find a kind of sanctuary.

NAMES OF PEOPLE Mentioned in this book

(Does not include *Diary of Joseph Maddock*)

A

Aimes

Allen: Miss Allen, Bill Allen, Earl Allen, Ellene Allen, James Allen, Karen Jordan

Allen, Martha Wooten Allen, William Allen

Apgar, Larry

Applegate, Judith

Arnold, Bruce

B

Babcock, Tom

Bach: Burgess Bach, Janet Bach, Julia Bach
Bailey, Rose

Minnie Bake's schoolhouse

Ballard, Joseph

Ballinger (family name)

Barbour, Hugh

Barclay, R. (Robert)

Bates, Elisha

Beard, William

Beede, Don Beede

Beede, Jay
Berns: Louise Berns, Hannah Berns, Jazz Berns, Rainie Berns, Tom Berns
Berrigan, Daniel
Berry, William Dr.
Bibb, Henry
Bing, June
Bing, Tony
Blaisdell, Muriel
Bogue: (family name)
Bohnert, Albert
Bond, Cornelia
Bond, Parvin W.
Borredile, Joseph
Bowlings family
Branson: Amos Branson, David Branson, Elsie Branson, Judith "Judy" Ann (White) Branson, Marie Crist Branson, Mary Kenworthy Branson, Myron R. Branson (husband of Naomi) (husband of Marie) Branson, Naomi
Brantingham, Sherman
Brown: Francis Brown, Hannah Brown, Jacob Brown, Jesse Brown, John Brown, Joseph Brown (traveling minister from Canada & West Elkton Academy of Fountain City, Indiana); Lydia Brown, Mary Brown, Myron Brown, Nathan Brown, Nathanial Brown, Richard Brown, Sarah (Nixon) Brown (wife of Nathanial), Samuel Brown, William Brown
"**Brown brothers**" (Paint Creek, Underground Railroad)
Browne, Arthur
Brubaker, Beverly "Bev"
Buckley, Marian
Buffum, Arnold

Burns, Miss Burris, E.

C

Cable, Jonathan
Caldwell, Jacob
Caldwell, James
Caldwell, Jonathan

Cappy

Carter, Paul
Cartwright, Cyrus (fictional character)
Cartwright, Wheeler (fictional character)
Carver, Charles L.
Carver, Wapella Kay
Chance, Orville
Chapman, Corinne Krekler
Clark, Bill (Dean, Earlham College)
Clippinger: Dorothy Clippinger, Elsie Clippinger, Phyllis Clippinger, Rodney Clippinger, Royce Clippinger, Vicki Clippinger
Cockrum, Col. William M.
Coffin, Levi
Comer, Rebekah
Commons, Cassie
Conorroe, Hubert

Conorroe, Mr. (teacher of Carl Jordan)

Cook: Elenor Cook, Eli Cook, James Cook, Martha (Hawkins) Cook (wife of Eli), Nathan Cook, Phebe Cook (daughter of Eli & Martha), Pearl Cook, Willis R. Cook
Coolidge, Calvin
Cooper, Gary
Cooper, Jonathan
Cottingham, Martha Jo (Roberts)
Cox, Homer
Cox, Martha (Conorroe)
Crist: Allie (son of Allison B. & Phoebe C Maddox Crist) Allison B. Crist, Arthur Crist, Francis M. Crist, Mary (Davis) Crist (first wife of

Allison B.), Norah (Mendenhall) Crist, (daughter of Nathan & Elizabeth, wife of Francis), Phoebe (Maddock) Crist ("second or third wife" of Allison B.)
Crume, Plina M.

D

Dailey: Louise Daily, Curt Daily, Golden Daily, Howard Daily
Davis, (also "Davise") Amos
Daily, Paul
Day, Mrs.
DeCamp: Anna DeCamp, Hannah D. DeCamp, John M. DeCamp, Laine DeCamp, Lydia DeCamp
Denny (also "Denney"): Azariah Denny, Lazarus Denny, Susannah Denny
Douglas, John Henry
Douglas, Sen. Paul
Douglass, Frederick
Druckles, Ed

E

Eby, Clare
(**Eccles**) (Mary Stubbs, wife of Henry Stubbs)
Edgerton, William
Eisenhower, Dwight
Elliott, Ebenezer
Elliott, Fannie
Elliott, Hugh
Ellis, Edwin
Ellis, Elwood O.
Erwin: Grace Erwin, James (Jim) Erwin, Joan Erwin, Westley Erwin
Etzler (also Oetzel):, Andrew Etzler (Oetzel), Catherine Etzler (Oetzel), John Etzler, Frederick Etzler, Gerald Etzler, Grace Etzler, Hannah Etzler, Thomas Etzler
Evans, Isaac P.
Evans, Joseph

F

Fish, Darby
Fouts, Sarah (mother of Joseph Maddock)
Foutz: Jesse Foutz, Jill Foutz, Renee Foutz, Roy Foutz, Trudy Foutz
Fox, George
Frame, Lizzie
Frame, Walter
Francis, Lewis (United Brethren Minister)
Francis, Warvel L. (United Brethren Minister)
Frazier, Thomas
Frost, J. William
Fuchs, Emil
Funston, Arthur

G

Garner, Eleanor

Garner, Esther

Garner, Dr. Murvel

Gause: Eli Gause, Isaac Gause, Israel Gause, John Gause, Martha Gause, Sarah Gause
Geissler, Hali
Gifford: Bethena Ricks Gifford, Charlie Gifford (daughter Gladys Gifford Hodson), Jesse Gifford
Giles, James
Gilpin, Henry
Grave, Jacob, Jr.
Grave, Mary (third wife of Henry Stubbs)
Green: Amos Green, Esther Green, Hannah Green, Henry Green, Jesse Gregg, Hannah Green

H

Haines, Jerry
Haines, Noah

Hale, Bill

Hammond, Arthur W.

Hammond, Lillian

Hammond, Walter

Hancock, Bethiah

Hancock, Elizabeth

Hancock, Mary

(Harned), Lois Jordan

Harris, Jane in Canada

Harris, Sarah

Harris, Thompson

Hart, Mary

Hart, Phineas

Hart, Thomas

Hartley: Edward E. Harley, Jesse L. Hartley (Minister of Gilead MM), Norton D. Hartley, Rachel L. Hartley

Hartman: Janice Lynne Hartman, Jimmie Hartman, Peggy Hartman, Ruby Hartman, Walter Hartman

Hatfield, Jonas

Hatfield, Rachel

Hatfield, Thomas

Hawkins: Amos Hawkins, Benjamin Hawkins, Martha (Cook) Hawkins, Olive Hawkins

Hayden, Donne (ESR Ministry of Writing Intern)

Heaton, John C.

Heffron, Gladys

Henderson, John

Henry, Mr. & Mrs. Everett (Carolyn Hough)

Heusel, Lorton

Hicks (also “Hix”), Elias

Hickson (also “Hixon”), William

Hickson, William, Jr.

Highland, Mr.

Hixon (also “Hickson”), John

Hockett, Josiah

Hockett, Abisillit (wife of Eli Maddock)

Hodgkin, John

Hodson, Gladys (Gifford)

Hollingworth, William

Hoover, Herbert (cousin of Lillian Hammond)

Hornaday, Squire

Hough: Carolyn (Mrs. Everett Henry) Hough, JonathanHough, Joyce Hough, Marilyn Hough (Mrs. Ronnie Jones), Mary Hough

Humphrey, Stanley (from England)

Hutchin, Joel G.

I

Imlay, John C.

Imlay, Maria

Ingle, Professor H. Larry

J

Jay, Isaac
Jessup, John

Johnson: Elizabeth Johnson (wife of Marmaduke Mendenhall), Karen Johnson, Loy Johnson, Marie Johnson, Orville Johnson, Philip (Phil) Johnson

Jones: Ann Jones, Francis Jones, George Jones, George Jones Jr., Jane Jones, Joann Jones, Joey Jones, John Jones, Lewis Jones, Lydia Jones, Mrs. Ronnie Jones (Marilyn Hough), Prudence Jones, Rachel Jones (wife of Samuel Maddock), William Jones

Jones, Mary (wife of Jesse Stubbs & daughter of John & Sarah Jones of West Milton)

Jones, Mary (wife of Samuel Stubbs & mother of Jesse Stubbs; her lineage back to Sir Isaac Newton)

Jordan: Carl Eugene Jordan, Ernest Jordan, James Jordan, Joe Jordan, Leroy Jordan, Levi Ananias Jordan, Levi Ananias, Jordan Jr., Lois Evelyn (Harned) Jordan (author of "Carl's Story"), Paul Jordan, Rachel Etzler Jordan, Raymond Jordan, William Jordan, William Jordan, Jr.

K

Keller, Greg
Kelley, Cynthia G.

Kellum, John

Kenworthy: Amos Kenworthy, Ann Kenworthy (from Richmond), Anna Kenworthy (librarian), Daniel Kenworthy, Jesse Kenworthy, Jesse Kenworthy Sr., John Kenworthy, Mary Kenworthy (wife of David Branson), Mary Kenworthy (wife of Jesse Kenworthy), William Kenworthy

King, Lauren

Kiracofe, Jean Schafer

Kirk: Barbara Kirk, Betty Kirk, Beverly Kirk, George Kirk,James Kirk, Sr.

Knoll, Michael

Knoll, Sally

Koeller, Cheryl

Koeller, Edna

Koeller, Harold

Krekler: Alice (Hannah) Roberts Krekler, Bill Krekler, Bruce Roberts (Krekler,) Corinne Chapman Krekler, Jessie Krekler, Karina Krekler, Norman Krekler

L

Lamb, Caleb

Lancaster, D.

Lane, Julius

Lane, Levi

Lane, Myrtle

Langford: Aunt America Langford, Craig Langford, George Langford, Liberty Langford, Wm. Langford

Lawyer Wood

Leamon, Jesse

Leslie, John

Lincoln, John

Lincoln, President

Lincoln, Sarah

Lincoln, Thomas

Lock, Susannah/Susan Etzler (wife of John Etzler)

Long, Florence

Longmire, Sam

Longmire, Virginia

Loop, Darrell

Loop, Mabel

Loop, Marianna

Lucas, Bob

M

Macy, Mary

Maddock:

Abisillit (Hockett)

Alpheus (A.T.)

Eli

Francis

John C. (brother of Joseph, father of A. T.)

Joseph (grandfather of Joseph)

Joseph (see *Diary of Joseph Maddock*)

Martha A. (daughter of Joseph)

Martha S.

Mary (Stubbs) (wife of Joseph)

Nathan (father of Joseph)

Nathan (son of Joseph)

Phebe (wife of Francis Maddock)

Phebe Crist (wife of Allison B.)

Rachel (Jones) (grandmother of Joseph)

Rachel H. (recorded minister)

Samuel (son of Francis & Phebe Maddock)

Samuel (the elder, grandfather of Joseph)

Magaw, J.A.

Malcolm: Aaron Malcolm, Abby Malcolm, Albert Malcolm, Ann Elizabeth (Wissler) Malcolm, Katy Malcolm, Leanne Malcolm, Lilly Malcolm, Melissa Malcolm, Russell “Rusty” Malcolm

Mallison, Glen

Mann, Gladys

Markle, Carol (Anderson)

Markle, Millard

Marshall, Jay

Mastandrea: Dick Mastandrea, Jason Todd Mastandrea, Jenifer Smith Mastandrea, Sandy Mastandrea

Mather, Elsie

Mather, Ray

McKinley, Henry

McLain, Noah

Mendenhall: Ann Mendenhall, Edwin C. Mendenhall, Elijah Mendenhall, Elizabeth Mendenhall (wife of Nathan, mother of Nora), Elmer Mendenhall (son of Elijah & Elizabeth), Hannah Ann (Roberts) Mendenhall, Marmaduke Mendenhall, Martha (Miller) Mendenhall, Nathan Mendenhall, Nora M. Mendenhall (wife of Francis M. Crist)

Millhouse, Henry

Miller, Scot

Mills of Cherry Grove

Mills, Jean

Moon, Mary C.

Moore: Demoy Moore (wife of Richard Moore), Dinah Townsend Creek Moore (first woman disowned), Mordecai Moore, Richard Moore (first man disowned)

Morton, Mr. & Mrs. Ki

N

Nisbet, Faye

Nisbet, James “Jim”

Nixon: Anne Nixon, Henrietta Nixon, Martha Nixon, Martha Ann Nixon, Penniah Nixon, Richard (Nixon), Sarah Nixon Brown (wife of Nathanial Brown), Susannah Nixon, William Nixon, William Nixon, Jr.

O

Oetzel (later Etzler), Andrew Oetzel, Andrew Oetzel Jr, Catherine Oetzel, John Oetzel

Olds, Storrs

Ooten (family name) (see “Wooten”)

Oren, Joseph

Oren, Rachel L. (Hartley)

Osborn, Charles

Osbun, Elwood

Osbun, Jonathan

Overman, Jesse

Overman, Keziah (Stubbs)

P

Pappas, Christine Laing Malcolm (“Christy”)

Pappas, Walter

Parham, Rachel

Parker, Ida T.

Parker, Josiah Parker, Josiah Parker Jr., Samuel Parker, William Parker

(Peery), Florence Emma Kendall

Peery, Lawrence (“Larry”)

Peery, Mark

Penn, William

Pepper, Rollin (“Rolly”)

Phares, Alice

Pitts, Samuel

(**Poorman**), Mary Etzler (wife of Thomas Etzler)

Pray, Enos G.

Pray, Mary

Puckett: Daniel Puckett, Isom (or Isam) Puckett, Martha Ann (Puckett) Wooten, Mary (Puckett) Roberts (sister of Martha), Richard Puckett

Q

Queen, Jeff

R

Rains, Dan

Rains, Marion

Rains, Mildred

Raisin, Thomas (in Canada)

Ralston, John

Randal, Jonas, Sr.

Randal, Jonas, Jr.

Randal, Joseph

Randall, Chas.

Randall, Richard W.

Randall, Sarah

Reagan, Florence

Reagan, Will

Riner, Dick

Riner, Elmer

Riner, Elva

Roberts:

Abel

Alice Hannah (Krekler)

Alvin Clarence

Alvin Gregory “Greg” (Roberts)

Clara (Stubbs)

Cora Etta (Stubbs)

Dewitt

Roberts, cont'd

Elihu

Elsie

Everett

Florence

Greg

Hannah Ann (Mendenhall)

Isaac

James H.

James W.

Jonathan

Justin

Louanna (Stubbs)

Mabel

Martha Jo (Cottingham)

Mary (Puckett)

Milton

Rachel

Samuel (husband of Mary)

Susan

Thomas

Walter Mrs.

Will

William

(**Ruppert**), Mary Patricia “Pat” Talbert
Russell, Elbert

S

Saeger, Armin
Sanders, Virginia
Scherer, George
Schofield, Joanna

Schwarztrauber, Mrs. Stella

Schwarztrauber, William

Scott: Abigail Ann Scott, Abner Scott, Amos Scott, Daniel Scott, Mary Scott, Mary Scott, Jr., Merabah Patience Scott, Samuel S. Scott, Thomas Scott

Seabold, John

Seif, Jen

Shillitoe (Shillatoe), Thomas

Siebert, Dr. William

Simmons, Everline Simmons, Rebecca Simmons, Sarah S. Simmons, Thomas P. Simmons

Simpson, Susan

Smith: Ella Rose Smith, Ellis Smith, Gabriel Smith (“Old Gabe), James Smith (Balby MM England Free Labor store), Jenifer (Mastandrea) Smith, Joseph Smith, Sean Smith

Patrick Smith

Smuck, Harold

Story, Ken

Story, Kitty

Stubbs:

Alden

Allen

Arthur

Bill

C.S.

Charles Rolla

Cherry

Clara (Roberts)

Clifford R.

Delilah

Dewitt Clinton

Dorothia (sister of Robert)

Stubbs, cont'd

Edna (sister of Robert)

Elijah M.

Elisha

Elizabeth (wife of Elisha)

Elizabeth (wife of Nathan)

Enoch

Enos (son of Henry)

Hannah

Helen (Brower)

Henry (son of Nathan)

Howard (brother of Robert)

Jesse

Joel (son of Henry)

John W. (brother of Nathan)

John (father of Nathan)

John Clinton (son of Lorenzo, father of Cora Stubbs Roberts, grandfather of Robert)

John H. (brother of Allen)

Jonathan (father of Viola, great-grandfather of Helen Brower Stubbs)

Joseph (brother of Nathan)

Joseph, Jr.

Joseph H. (son of Nathan)

Keziah (Stubbs) Overman (wife of Jesse Overman)

Lorenzo (grandfather of Roger A. Stubbs, great-grandfather of Robert)

Mary (Eccles) (first wife of Henry)

Mary (Grave) (second wife of Henry)

Mary (Jones) Stubbs (wife of Samuel, mother of Newton & Jesse) (Hicksite) ("Mary the Elder" in Meeting minutes)

Stubbs, cont'd

Mary (Jones) Stubbs (wife of Jesse Stubbs)

Mary Stubbs Maddock (wife of Joseph Maddock)

Mary (Talbert) Stubbs (wife of Newton Stubbs)

Milton (son of Henry)

Nathan

Nathan Jr. (son of Nathan, older brother of Henry)

Newton

Robert E. (Bob)

Roger Avery

Rubie (sister of Robert)

Rudolph (brother of Robert)

Samuel (brother of Nathan & William, father of Newton & Jesse)

Sarah (Stubbs) Stubbs

Sarah (Stubbs) Roberts (wife of Elihu Roberts)

Thomas

Viola

"Widow Stubbs" (see Mary Talbert Stubbs)

William, Jr. (husband of Delilah, brother of Nathan & Samuel)

William, (son of Nathan, brother of Henry, nephew of William Stubbs, Jr.)

Zimri

Swain, Gabriel

Swander, James M.

T

Talbert:

Asa

Corwin “Corky”

Deena Elizabeth

Talbert, cont'd

Elizabeth (wife of Thomas, mother of Mary Talbert Stubbs)

Elvira

Helah (Blanchard) (wife of Solomon)

Isaiah

Job

Kathryn

Lee

Mary Patricia “Pat” (Ruppert) (wife of Corky)

Richard

Solomon (husband of Helah)

Thomas (husband of Elizabeth, father of Mary Talbert Stubbs); also ("Uncle Tom" Talbert, son of Solomon?)

William (first recording clerk)

Taylor, Carrie

Taylor, Isaac

Taylor, Lewis (husband of Martha Ann)

Taylor, Martha Ann (wife of Lewis)

Teas, Anna

Teas, Stephen W.

Tecumseh

Thomas, William

Timberlake, Richard

Todd, Governor

Trueblood, D. Elton

V

Vail (also “Vale”), Aaron

Vail, Eleanor

Vail, Mary

Vaughn, Jim

W

Walker, Esther

Walker, Gerald (Jerry)

Walker, Illene

Wayne, General Anthony

Weaver, Christian (husband of Lavina Wooten)

Wessner, Stacy

West, Jessamyn

West, William

Wheeler, Raleigh

White: David “Dave” White, Erica White, Judith Ann (Branson) White, Michelle Kaye (“Micki”) White, Rhonda White, Russell White, Willard William ("Bill") White

Whitson, Rebecca

“Widow Stubbs”

Williams, Mrs. Marjorie

Wilson, E. Raymond

Wiltse, Henry

Wixsom, Edith

Wollem, Hiram S.

Wollem, Mr. & Mrs. Edgar

Woodruff, George

Woodruff, Helen

Woolman, John

Wooten: (also “Woten,” or “Ooten”):

Abijah

Andrew

Arthur C. (son of Abijah J.)

Daniel P.

Henry

Isom P.

James

Joel

Julia

Lavina

Leroy S. (son of Abijah J.)

Lewis Wooten (husband of Martha Ann Puckett)

Lucinda

Lucy A. (Price) (wife of Abijah J.)

Martha Ann “Patty” (Puckett) Wooten Allen (widow of Lewis Wooten later married James Allen)

Mary Edora (daughter of Abijah J.)

Mary Jane

Thomas (eldest son of Lewis & Martha)

William H. (son of Abijah J.)

William S.

Worth, Daniel (of North Carolina)

Wright, Elizabeth

Wright, Isaac

PEOPLE & TOPICS in The Diary of Joseph Maddock

A

Allen, John of Deerbrush, Indiana

Allen, William of Richmond, Indiana, “a Colored Man” & minister; held a series of meetings

Amos Station in Indianapolis

Anti-Slavery Friends, organization of; Yearly Meeting dissolution of

“apathy” & indifference among members

appointment of Elders

Arnett, Thomas

Ashburn, Elwood of Iowa

Aub, Dr. Joseph of Cincinnati

B

Balkwill, Helen C. of England at Elk MM

Baltimore Yearly Meeting

Baptism; Quaker Minister baptized in Quaker meetings

Barclay, Robert

battles in Civil War

Bealthwait, Joseph B. of England (at IYM)

Bean, Joel, acknowledged minister of Red Cedar, Iowa; return from Sandwich Islands; of San Francisco

Beard, Elkanah of Cherry Grove attended Westfield Quarterly

Beard, William of Salem MM (Union County, Indiana), appointed meeting with “the Colored People” and refugees from Kentucky to visit North Carolina YM; too ill to attend YM death

Bennett, David H. of New York, attended Salem Quarterly

Bennett, H.A.

Bennett, Nancy, death

Bergman, Harvey and Alice of Van Wert, Ohio

Betts, William Bible conference

Bible, reading the Bible those who “endeavor to throw aside the Bible”

Bible School

Binford, Jared of Carthage, Indiana

Binford, Joseph A. of Walnut Ridge

Black, Arneat of Greenwood MM, daughter of Nathan Hunt

Blind Asylum, Indianapolis

Bond, Abel, “the great tract distributor”

Book, Wright of Vermillion MM, Illinois

Boothe [*sic]*, John Wilkes

Borredile, Joseph (of Westfield MM)

Brown, Ann Eliza (orphan taken in by Joseph & Mary Maddock)

Brown, Dr. L. Brown, Dr. Theodore

Brown, Isaac (husband of Sarah), Cedar Creek MM

Brown, J.R.

Brown, Jesse (of Westfield MM) in Kansas

Brown, Sarah (wife of Isaac)

Brown, William (of Salem MM)

Brown's Run, Meetings with people of color

Burnett, J.

Burns, Raymond, Warden of State Penitentiary

Burris, E. from Indiana

Burson, two young women attended revival

C

Camden, Ohio

Camden, Missouri

Cane Creek, Orange County, North Carolina

Carthage, Indiana

Children’s Meeting

Cincinnati, martial law

Clark County, Indiana

Clarksville, Ohio

Clear Creek Meeting, Fairfield Quarter, Ohio

Clermont County

Coat, Sarah of West Branch

Coffin, C.F. of Richmond

Coffin, Naome (*sic*) of Whitewater MM

Colorado Territory

Colorado Friends request monthly meeting Martha

Ann & Lewis Taylor sojourning in

“Colored People,” meetings for worship at Hamilton at Brown’s River; in Brown’s Run, Hamilton, and Oxford; Wm Beard requests for membership from

Colored Scriptural School

Columbia County, Georgia

condition of Friends in the South (Tennessee)

Confederates stormed Fort Sumpter

Connersville, Indiana

“conscientious scruples” (re war)

Conscript Law during Civil War (see also “Draft”)

Cook, Aunt

Cook, Eleanor

Cook, Eli

Cook, Isaac J. on Big Cedar in Iowa

Cook, Nathan

Cook, Obadiah

Cook, Payton

Cook, Uncle James

Coppock, David Jay of New Garden, Indiana, attended Quarter

Coppock, David L. of West Branch

Corman, Isaac of Richmond, Indiana

Corson, Dr.

Cotton Run, Butler County, Ohio

County Infirmary in Eaton

Covington, Fountain County, Indiana

Cowgill, John Craftsfield, Joseph of England (at IYM)

Crawfordsville, Indiana

Cynthiana

D

Daniels, J.

Davis, A. of Thorntown, purchased farm from

Davis, H.M. near Liberty, Indiana

Davis, John, companion to William Beard

Davis, Riley

Deerfield

Denny, John and Sally at Pilot Grove, Iowa

departure from “ancient doctrines and practices”

Derbyshire, Harvey of Canada, “identified himself with Separate

Friends”

disease among the horses (“Epizooty”)

Doane, Joseph of Center, Ohio

Douglas, John Henry of Center, Ohio to attend British and European conference returned from Europe

Douglas, Joshua of Maine

Nathan of Maine, attended Dec. Salem Quarterly

Douglas, Robert W. of Center QM lecture on peace; to Australia; lecture on the sacrament

Draft during the Civil War; Mary Roberts visit to governor

Dublin, Indiana

Dublin, Ireland

Dutch [*sic*] (Duck) Creek Quarterly Meeting of Anti-Slavery Friends

Dutch [*sic*] (Duck) Creek, Indiana

“Dutch Friend mentioned by Job Scott”

E

Earlham College, Martha Ann visiting; to be managed by Board of Trustees; Friends boarding school renamed

earthquake

eclipse of the sun

Edgar County, Illinois

Edgerton, Owen of Whitewater MM

Elias Hicks of Long Island, New York

Elk MM, separation in

Elk MM Minute regarding care of Joseph Maddock

Elliott, John of Ohio, attended Dec. Salem Quarterly

Ellis, Edwin C. of Martinsville, Ohio; hired as school superintendent and teacher; visit to Ohio Penitentiary; worship service at penitentiary; resigned from Friends Academy; death

Ellis, Elwood of Jonesboro, Indiana

Ellis, John M., death

Emancipation Proclamation

Epistle of Advice cautioning Friends against abolitionist activities

Estep's Hotel in Liberty, Indiana

evangelical fervor among West Elkton Friends

Evangelistic Committee appointed by IYM Ministers and Elders

F

Fairfield, Indiana

Fairfield, Iowa

Fairfield, Ohio

Fairfield Monthly Meeting (Ohio)

Fairfield Quarterly Meeting (Ohio)

"Fairfield Weekday Meeting" (Ohio)

Fall Creek, Ohio

Fall, John L., minister of Wesleyan congregation at New Paris, Ohio; attended Meeting for Worship

Fay, John and Susan, superintendent and matron of the School Farm in Indiana

First Day School for Scriptural Instructions at Elk MM

Flaps, Aunt Nanny

Flaps, Uncle J.

Fleoffers, Charles of Richmond

Fountain, El Paso County, Colorado, request to establish MM there

Fourth of July “so-called” in Kansas

Fouts, Henry

Fouts, John (Joseph’s grandfather)

Fouts, Mary (Joseph's grandmother)

Fouts, Mary (Joseph's aunt)

Fouts, Michael (Joseph's greatgrandfather)

Fox, Uncle J.

Francis, Levi, United Brethren Minister

Francis, Lewis, United Brethren

Francis, Reuben of Canon City, Colorado; after being disowned, requesting membership

Francis, Warvel L., United Brethren minister

Frazier, Alanthan

Friends Academy in West Elkton, building of; first year; first principal of; funding of; Meeting for Worship in building; Quarterly meeting in; first "school board" for Friends Academy

frost damage to crops

Fulghum, Benjamin of Milford attended Quarter of Dublin, Indiana; death

Fulghum, Louisa of Milford [Ohio] attended Quarter

G

Galloday, Joseph

George Fox's *Journal*

Gifford, Nathan, death

Gilbert, Mordecai M. of Hopewell

Gilbert, William

Goshen, Ohio

Governor Todd of Ohio and Mary Roberts

Gray, Alice

Green, Hazel D. of Fairfield, Ohio

Greenfield, Indiana

Griffin, Jacob

Guest, J.

H

Hadley, James

Hadley, John

Hadley, Mary N. of Springfield, Ohio

Hamilton train

Hannate, Thomas of Miami attended Quarter

Hardin’s Creek [Ohio]

Harris, Thompson of Fountain City

Hartley, Jesse L. of Gilead MM, Ohio

Hartley, Myron T. of Michigan held revival in West Elkton

Harvey, Jonathan

Harvey, Uncle N.

Harvey, Uncle Robert

Hasket, John

Hasket, Mary

Hawkins, Job

Hawkins, Levi

Hayworth, James P. of Illinois attended Quarter

Hedgecock, Priscilla of Ripe Creek, Indiana attended

Quarter

“Hicks Friends Meeting” at “old Westfield settlement”

Hicksite meeting in West Elkton discontinued

Hicksite Separation

Hill, Amos C. from Walnut Ridge

Hill, Daniel of New Vienna, Ohio

Hobson, Joseph of Gilead, Ohio, attended Quarter

Hocket, Mahlon of Walnut Ridge, Indiana

Hodgkin, John from England

Hodson, Elijah of New Garden, Indiana

Hodson, Robert from Bridgeport and Plainfield, Indiana

Holaday, M. A. near Dayton, Ohio

Holiday, Al outside Rockville, Indiana

Hollingsworth, William

Home Mission Committee

Honey Creek MM

Hough, Zeri of New Garden

Howard, Harris, “a Unionist of Cincinnati”

Howarth, R. G.

Hoyt, A. Sec. of Women’s Indiana Temperance Society

Hubbard, William G. of Columbus, Ohio

Huddleston (also “Huddlestone”), David of Salem MM

Humphrey, Stanley from England at IYM

Hunt, Daniel “in last stages of consumption”

Hunt, Nathan (father of Arneat Black)

Hussey, Stephen

Hutchins, Isaac and Henry of Fountain after being disowned, requesting membership

I

Indiana Yearly Meeting, Richmond, Indiana

IYM Anti-Slavery Friends visited by Hannah Pierson at Whitewater; soldiers camped near Richmond; Joseph Maddock unable to attend Friends in IYM; drafted “review the appointment of Elders”; assistance to North Carolina Friends; IYM ministers departing from simplicity; IYM ministers baptized; “small separation”; new Yearly Meetinghouse; appointment of “Evangelistic Committee”; IYM Committee on Scriptural Schools

Indianapolis

Indians near Centerville, Indiana

“Infirmaries of Preble and adjoining counties”

Iowa Yearly Meeting, opening in at Oscaloosa; unable to attend conference in Baltimore; Mary Roberts “to visit in gospel love”; Martha Ann Taylor to visit; separation in; White’s “School Farm” under the care of Iowa YM

J

Jackson, J. “an interesting family of Colored People”

Jamestown, Indiana

Jay, Allen of Greenfield MM, Indiana

Jay, Irone of Indiana

Jay, Isaac

Jay, Isaiah of Indiana, attended Quarter

Jay, Thomas of West Branch MM

Jeppart, Levi of Richmond attended Westfield Quarterly

Jessup, John of Dover, Indiana attended Westfield Quarterly

Jessup, Levi

Johnson, President Andrew

Johnson, Jesse of Cherry Grove, Indiana

Johnson, Ruth of Cherry Grove attended Quarter

Johnson, Vienna of Cherry Grove attended Westfield Quarterly

Jones, Amar (mother of Sarah Brown)

Jones, Ella T. (wife of Thomas G.), death

Jones, Jane (wife of Samuel) Mary Roberts' funeral

Jones, Sally, funeral of, friend of Martha Ann

Jones, Samuel (husband of Jane)

Jones, Thomas G.

Juentz, Baker

K

Kansas Quarterly Meeting, request to set up

Kansas Yearly Meeting request for establishing yearly meeting; separation in

Kenworthy, Amos M. of Richmond

Kenworthy, David

Kenworthy, Eli

Kenworthy, J. and M. See "Jesse and Mary Kenworthy"

Kenworthy, Jane

Kenworthy, Jesse the elder, death

Kenworthy, Jesse (husband of Mary) visiting Salem, Iowa; care of Meeting Records in place of Joseph Maddock; also J. and M. “at Oxford with the Colored People”

Kenworthy, John, news about his illness; death

Kenworthy, Mary (wife of Jesse) visiting Salem, Iowa; also J. and M. “at Oxford with the Colored People”

Kenworthy, R.G.

Kenworthy, William J., first principal of Friends Academy in West Elkton

King, Rufus of Walnut Ridge; gifted speaker; experiences in Rebel army; joined Society of Friends; “liberated” to “perform religious service in Great Britain”

L

Lafayette, Indiana

Lancaster, D., Methodist, visited

Lane, Henry, death

Lane, Levi of Plainfield

large Meetings

Laughton, William of Raysville, Indiana

Leas, Stephen H. of New Garden MM

Lebanon, Ohio

Lee's Creek

Lehman, William, Superintendent of County Infirmary, Eaton

Lest, Samuel

Lincoln, Abraham, installed as president; proclamation declaring all slaves free; assassination of

Lindsey, Robert of England

Linton, Sarah Ann of Center, Ohio

London Yearly Meeting

Loop, Joseph of Camden, Ohio

Luria, Lindley

M

Maddock, Alpheus T. (A. T.)

Maddock, Ella (daughter of William, wife of Alanthan Frazier and/ or J.C. Marshal)

Maddock, Francis

Maddock, Henry (Joseph's brother) visited from Iowa in Iowa

Maddock, John (Joseph's brother) illness and death

Maddock, John C. (husband of Rachel)

Maddock, Joseph (Joseph's great-grandfather)

Maddock, Joseph, birth; religious training; schooling; trip to Indiana; marriage to Mary Stubbs; death of stepmother; appointed Elder; served as Clerk of the MM; served in Quarterly Meeting for Discipline; purchased farm from Robert Stubbs; spiritual crisis & reflections; trip to "visit connections" in Indiana & Illinois; appointed to fill vacancy in Meeting for Sufferings; thoughts on war; settling father's estate; named to EMM school board; son Nathan having epileptic fits; with brother to put grave stones on mother's grave; visit to Ohio Penitentiary; relationship with Anna Stubbs; conference of Ministers and Elders in Richmond; illness and death of wife; attended West Branch Quarter; record of parents' marriage; carriage blew over on him; death of Mary Roberts; put son in Infirmary; sold farm & moved to West Elkton; move to "Cooper property"; trip to Iowa & Kansas; left teeth in hotel; death of brother; health failing; help from EMM; death

Maddock, Joseph, bouts of depression recorded in diary

Maddock, Lindley (son of Samuel, Joseph's nephew)

Maddock, Martha Ann (Joseph's daughter) to boarding school at

Earlham; visit to see her at Earlham; “severe indisposition; with mother during eye surgery; sorrow after mother’s death; visit to Holadays with father; to Goodwin Schoolhouse; to Scriptural School; health not good

Maddock, Martha Mendenhall (Joseph’s stepmother), death

Maddock, Martha S.

Maddock, Mary Anne (daughter of Samuel, Joseph’s niece)

Maddock, Mary (Stubbs) (daughter of Job Stubbs, Joseph’s wife); marriage to Joseph Maddock); accompanying Mary Roberts; accompanying Arneat Black; attended “meeting of Brown’s River with the Colored People”; Elder “on the women’s side”; surgery to remove cataracts; failing health; death and “postmortem examination”; mourning

Maddock, Nathan (Joseph’s father) first quarterly meeting at his house; illness; death; marriage to Martha Mendenhall

Maddock, Nathan (Joseph’s great-great-grandfather)

Maddock, Nathan (Joseph’s son) epileptic spasms at

infirmary in Eaton

Maddock, Phebe in Iowa (wife of Henry, Joseph’s brother)

Maddock, Phebe (wife of Francis), death

Maddock, Rachel (Joseph’s grandmother)

Maddock, Rachel (Joseph’s sister)

Maddock, Rachel H. (married to John C. Maddock); recorded as Minister; to visit inmates at state prison; to West Branch; moved to Newcastle, Indiana

Maddock, Samuel (Joseph's brother) visited from Iowa visited by Joseph; Salem, Iowa

Maddock, Samuel (Joseph's cousin), unrequited love for Hannah Gregg; insanity & death

Maddock, Samuel (Joseph's grandfather)

Maddock, Sarah (Fouts) (Joseph's mother)

Maddock, Tamar (wife of William A.)

Maddock, William A. (son of Samuel, Joseph's brother)

Maddock, William P. (son of Henry, Joseph's brother)

Maddocks during Revolutionary War

Malone, John

Marmon, Ann of Whitewater MM

Marshall, Evan

Marshall, J.C.

martial law declared in Cincinnati

Martinburgh

Martinsville, Ohio

Maxwell, Hugh

McDonald's, M.

McLain (McLean), Noah C. from Indiana; "a young colored man and acknowledged Minister"; with others from Goshen, Ohio commenced "revival"

McMillan, David J. of Bridgeport

McPherson, John

meeting for young people and "under conversion"

Meeting House, dispute over Hicksite meetinghouse; Maddock family living "about one mile" from; raising funds for new one; building materials and contractor for new; first Meeting in; paid for

Meeting of the Separate Friends at Salem at Sugar Grove

Meeting with soldiers in Richmond, Indiana

Meeting for Sufferings, Indiana YM, members released in; Joseph appointed to fill vacancy; special meeting to consider draft; the "suffering of Friends in the South"; "sole deliberation" on "Colored People"

Mendenhall, Elijah

Mendenhall, Joseph (son of Martha & Elijah, Joseph's stepbrother), death

Mendenhall, Marmaduke named Elder

Mendenhall, Martha (Joseph's stepmother & widow of Elijah Mendenhall)

Mendenhall, Miles of Springfield

Methodist Annual Conference at Middletown

Miles, John of Milford MM

"military demands"

Millbrook MM

Miller, David

Miller, Isaac

Miller, Lucy Ann (Stubbs) (daughter of Robert and Delilah, wife of Phillip)

Miller, Phillip

Miller, Samuel

Miller, Thomas

Mills of Cherry Grove

Millborough (Quakertown)

Ministers & Elders departing from plain dress & language

Mobert, William

Moffitt, H.

Moon, Henry

Moon, Mary C, minister at Oak Ridge, Indiana; commenced revival in West Elkton

Moore, Jacob of Richmond

Moore, Joseph of Richmond

Morgan, J. “the notorious” (Confederate general)

Morgan, Joseph

N

name change of boarding school in Richmond

National Road

Neddish, Sally, assistant to principal at Friends Academy

New Boston

New Garden Quarterly Meeting

new schoolhouse, raising funds

New Vienna, Ohio

Newberry MM

Newlin, Eli (see “Newton”) attended Dec. Salem Quarterly Meeting

Newlin, Jod

Newlin, Mary

Newport Quarterly Meeting of Anti-Slavery Friends

Newton, Eli (see “Newlin”), “of Fairfield Quarter”

Newton, O.H., Chaplain of State Penitentiary

Noble, Stewart, evangelist from the West Noblesville, Indiana

North Carolina Friends, “much tried” since the “rebellion”

North Carolina Yearly Meeting Mary Roberts to attend

“North Western Territory”

Northern Quarterly Meeting of Anti-Slavery Friends

Northfork

O

Ogleby, Nathan, Methodist minister from Middletown

oppressive laws regarding “Colored People” in Indiana

“orphan asylum” orphans from Cincinnati

Osborn, Charles

Osborne, Elwood, visit to Elk MM

Osborne, Jeremiah

Osborne, Nanny

P

peace testimony and Rufus King

Peck, Bishop of New York

Pecksburgh Station

Pedwick, Susannah B.

Pemberton, Enos of West Branch

Pemberton, Joseph of West Branch

Pennington, Ana M., companion to Arneat Black

“Pentecostal shower”

Pierson, Hannah of Lockport, NY

Pierson, Jesse of Union

Pierson, Thomas of Lockport, NY

Pitts, Samuel of Dover attended Quarter

Pray, Enos

Preble County Historical Society

Preble County, Ohio

presidential election

“prominent infidel” at Westfield Quarter in Salem (Dec.)

“protracted Meeting” (i.e., revival)

Puckett, Daniel

Puckett, David

Pugh, Achilles in Waynesville

Purdue, Gershom of Fairfield, Ohio

Pyle, John H. near Clarksville

Q

Quakertown a/k/a Millborough Quarterly Meeting
established Anti-Slavery Friends QM Committee

Quarterly Meetings in Kansas, request to set up, names of

Quarterly Meetings in Academy Hall in Lecture Room

R

Randall, Richard W., donated land for new schoolhouse

Ratliff, Susan of Missinawa reading Scripture/the Bible aloud

Rebels (“Secessionists”)

rebellion, beginning of Civil War & termination of

Reece, Seth of Cherry Grove

Reeves, Allen (also “Alan”), death

Reeves, Esther (“wife of Alan”) death

“refugees from Kentucky”

Reynolds, Elizabeth Ritchie, Anna S. of Whitewater

Ritchie, Samuel (husband of Anna S.)

Roberts, Isaac of Richmond attended Quarter

Roberts, James H.

Roberts, Mary (Puckett) (wife of Samuel) to Fairfield Quarterly to North Carolina; to Canada; to see Governor Todd about draft; to nearby Protestants & others; to Iowa ;visit to Infirmaries; “two appointments”; to Colorado Territory; to Tennessee; visit to prisoner in Eaton; to North Carolina YM; suffered stroke; death

Roberts, Samuel (husband of Mary)

Roberts, William

Roberts’ School House, Meeting at

Robertson, Dr.

Robinson, Walter of England at IYM

Rockwell, Indiana

Rushville Road

Rushville, Indiana

S
Salem Quarterly Meeting (Union County, Indiana) “Five Ministers” “General Meeting for Worship”

Salem MM of Anti-Slavery Friends, i.e., “one in Westfield called Salem”

Salem MM, Iowa

Salem MM (Union County, Indiana)

smallpox in Salem

Sandford Station

Sandwich Islands, Joel Bean “a concern to visit” Joel Bean returned Isaac Sharp visited

Satterwaite, Sarah B. of England

sawmill fire

School Farm purchased

Seaborn, Benjamin of England

Secessionists (also “Separationists”)

“Separate Friends meeting” in Salem; at Sugar Grove

“Separations, in Western & Iowa Yearly Meetings

Separatists (Hicksites)

Sharp, Isaac of Darlington, England at Whitewater Quarter; at Western YM (Plainfield)

Shipley, Murray of Cincinnati

shooting stars

shutters “to separate men & women Friends”

Simcock, Job

singing in Meeting; “Congregational singing” at West Branch Quarter in revival

slavery, “baneful influence of”

smallpox epidemic

Smith, Job of Cedar Creek, Iowa

South Carolina earthquake; seceded

Southern Confederacy

Stacy, Nathan of Wabash MM, Indiana

Stanton Hall

Stanton, Eli

“State Guards” (militia)

State Prison in Columbus, visit to

“strange phenomenon in the heavens”

Stubbs, Alisha (wife of Joash) of Vermillion

Stubbs, Allen

Stubbs, Anna, death

Stubbs, David P. in Fairfield, Iowa

Stubbs, Delilah (wife of Robert) from Colorado to Iowa w/ Mary Roberts request membership

Stubbs, Dewitt C.

Stubbs, Eleanor (wife of John)

Stubbs, Elisha death

Stubbs, Elizabeth (wife of Elisha)

Stubbs, Flora (daughter of Robert & Delilah)

Stubbs, Hannah (daughter of Robert & Delilah)

Stubbs, Hannah (wife of Joash) death

Stubbs, Harvey (nephew of Joseph) of Vermillion

Stubbs, Hiram

Stubbs, Jesse (young man in Iowa with wife & small child) “who was killed on the railroad several months ago”

Stubbs, Joash of Vermillion

Stubbs, Job (father of Mary & Joseph’s father-in-law)

Stubbs, John

Stubbs, John, death

Stubbs, Joseph (son of Samuel & Patty) in Chrisman

Stubbs, Joseph death

Stubbs, Joseph to Eaton w/ J. Maddock

Stubbs, Joseph H. (son of Sylvanus) in Lake County, Indiana; grasshopper plague in Kansas

Stubbs, Laurel (daughter of Joash) of Vermillion

Stubbs, Levi

Stubbs, Lorenzo

Stubbs, Mary (elderly widow of Newton), living with adopted son Thompson Harris

(Stubbs), Mary Maddock (also see Mary Maddock) (wife of Joseph)

Stubbs, Nathan

Stubbs, Patty (widow of Samuel Stubbs) of Chrisman

Stubbs, Robert (husband of Delilah) from Colorado; request membership

Stubbs, S[olomon] P. in Kansas

Stubbs, Samuel (brother-in- law of Joseph?) in Indiana

Stubbs, Sarah (wife of Lorenzo)

Stubbs, Susan

Stubbs, Sylvanus (father of Joseph H.) in Kansas

Stubbs, William, death; Joseph appoint to fill vacancy

Stubbs, William A. (son of Robert and Delilah)

Stutesman, John

Stutesman, Rhoda (mother of John)

Sugar Grove

Sugar River

Swain, Charles, Methodist minister, Eaton, OH

T
Talbert, A.V. (nephew of Joseph Maddock) of Indiana

Talbert, Aaron of Minneapolis

Talbert, Asa

Talbert, Eloria (wife of Asa), death
Talbert, Martha (wife of Aaron)

Talbert, Rebecca E., held revival in West Elkton

Talbert, Thomas death

Tatum, David, minister of Cleveland, Ohio; temperance lecture

Taylor, David, funeral

Taylor, Lewis (husband of Martha Ann) left for Colorado; arrived in Colorado; returned from Colorado

Taylor, Martha Ann (wife of Lewis), recorded as minister; to Tennessee; return from Colorado; to Iowa; visiting prisoners in Eaton; visit to Infirmary; sojourning in Colorado; return; visit West Branch Quarterly; Mary Maddock's funeral; return from Colorado

Taylor, William

teeth left in hotel

temperance lecture by A. Hoyt, Sec. of Women's Indiana Temperance Society

Terre Haute, Indiana

Thomas, Rhoda J. of West Branch, Ohio

Thornberry, William J.

Tippecanoe County, Indiana

Townsend, Elvira, death

typhoid and malaria in area

U

Union, Indiana

Union County, Indiana

Union Meetinghouse in West Elkton

Union Quarterly Meeting, Indiana

Union Scriptural School

Union troops/army

Unitarian Doctrine

“unusual occurrence”

“unusual affair,” visitor “proposed to sing a Hymn”

“unusual” Meetings

W

Wabash River

Wabash MM, Indiana

Walnut Creek MM Weekday Meeting

Walnut Ridge, Indiana

Watkins, Martha of Goshen, Ohio

Waynesville, Ohio

Weinland, Dr. J. S. death

West Branch MM (Miami County, Ohio)

West Branch Quarterly Meeting (Miami County, Ohio)

West Union Meeting

West, Owen of Fairfield, Ohio

West, William (“Minister” of Caesar’s Creek, Ohio)

Western Yearly Meeting, Mary Roberts to visit; separation in

Westfield, Indiana (near Noblesville)

Westfield MM (Ohio) (Hicksite) (also “Separate Friends,” “Westfield” or “Westfield settlement”)

Westfield Quarterly Meeting

Westfork MM, Ohio

White, Josiah

White, Mary from England attended IYM

White River, Indiana

White Water MM (Richmond, Indiana)

White Water Quarterly Meeting of Anti-Slavery Friends

Widow Lymms

Williams, Boyd, burial at Cedar Creek cemetery

Williams, Daniel

Williams, Dillon H. of West Grove

Williams, William, “a worthy minister among Friends”

Wilmington, Ohio, establishing yearly meeting

Winstow, Milton of Back Creek

Wooten, William S. of Danville, Indiana

Wright, Joseph of Fairfield Quarter

Wrightsborough, Georgia

Wrightsborough MM

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—Donne Hayden 2005

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